

FIRST BAPTIST CHURCH PHILADELPHIA

BI-CENTENNIAL CELEBRATION



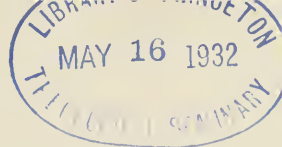
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THE BI-CENTENNIAL CELEBRATION

OF THE

FOUNDING

OF THE

FIRST BAPTIST CHURCH

- 2 -

OF THE CITY OF PHILADELPHIA

1898

EDITED BY

WILLIAM WILLIAMS KEEN, M.D., LL.D.



PHILADELPHIA

AMERICAN BAPTIST PUBLICATION SOCIETY

1899

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THE FIRST BAPTIST CHURCH OF THE
CITY OF PHILADELPHIA.

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ERRATA.

Page 32.—Legend of figure 9, for *Deed of Trust* read *Declaration of Trust*.
 Page 91, line 5, for *Revs. Lucius Bolles, Heman Lincoln, etc.*, read *Heman Lincoln, Rev. Lucius Bolles, etc.* [Mr. Lincoln was not a clergyman.]
 Page 182, line 24, for *Thomas S. Wattson* read *Thomas Wattson*.

Notable Events Connected with our Church History.

- 1698. **The Church was founded.**
- 1707. Philadelphia Baptist Association formed in our Church.
- 1746. **The Church was formally constituted.**
- 1764. Brown University originated in our Church.
- 1781. Sunrise meeting of the Association on the surrender of Cornwallis.
- 1789. Roxborough Baptist Church founded.
- 1803. Second Baptist Church founded..
- 1804. Blockley Baptist Church founded.
- 1809. First African Baptist Church founded.
- 1809. Third Baptist Church founded.
- 1811. Sansom Street (Fifth) Baptist Church founded.
- 1814. "Triennial Convention" (later the American Baptist Missionary Union) formed.
- 1815. Our Sunday-school formed.
- 1818. First Baptist Church, Camden, founded.
- 1829. **The Church was incorporated.**
- 1832. Central Union Association formed in our Church.
- 1837. American and Foreign Bible Society formed in our Church.
- 1839. Pennsylvania Baptist Ministerial Education Society formed in our Church.
- 1846. Bucknell University assisted.
- 1856. Removal to Broad and Arch Streets.
- 1858. North Philadelphia Baptist Association formed.
- 1865. Boardman Mission (now the South Broad Street Baptist Church) accepted.
- 1868. Immanuel Mission founded.
- 1869. First Meeting of Board of Managers of Baptist Home in our Church.
- 1874. Baptist Orphanage founded.
- 1874. Philadelphia Home for Incurables assisted.
- 1879. Women's National Indian Association originated in our Church.
- 1882. Young People's Baptist Union organized.
- 1888. Baltimore Avenue Church founded.
- 1890. Narberth Mission (now the Church of the Evangel) founded.
- 1895. **Consolidation with the Beth Eden Church.**

Roll of Pastors.

The years indicate the duration of their ministry. For three of the earlier pastors the dates are not exactly known.

A. JOINT PASTORS OF PENNEPEK AND OUR CHURCH, 1698-1746.

1. JOHN WATTS, 1690-1702.
2. EVAN MORGAN, 1706-1709.
3. SAMUEL JONES, 1706-1722 (?).
4. JOSEPH WOOD, 1708-1747 (?).
5. ABEL MORGAN, 1711-1722 (?).
6. JENKIN JONES, 1725-1746.

B. PASTORS OF OUR CHURCH ALONE.

6. JENKIN JONES, 1746-1760.
7. MORGAN EDWARDS, A.M., 1761-1772.
8. WILLIAM ROGERS, D.D., 1772-1775.
9. ELHANAN WINCHESTER, 1780-1781.
10. THOMAS USTICK, A.M., 1782-1803.
11. WILLIAM STAUGHTON, D.D., 1806-1812.
12. HENRY HOLCOMBE, D.D., 1812-1824.
13. WILLIAM THEOPHILUS BRANTLY, D.D., 1826-1837.
14. GEORGE BARTON IDE, D.D., 1838-1852.
15. JAMES HAZZARD CUTHBERT, D.D., 1855-1861.
16. GEORGE DANA BOARDMAN, D.D., LL.D., 1864-1894.
17. FREDERIC FOYE BRIGGS, A.M., 1894-1896.
18. KERR BOYCE TUPPER, D.D., LL.D., 1895.

From 1746 to 1894, one hundred and forty-eight years, there were eleven pastors. Omitting Mr. Winchester, who only served one year, the average length of the pastorates would be almost fifteen years.

PASTORS OF BETH EDEN CHURCH.

1. JAMES WHEATON SMITH, D.D., 1870-1882.
2. JOHN WIGNEY ASHWORTH, 1882-1883.
3. JOHN TUSTIN BECKLEY, D.D., 1883-1894.

OFFICERS, 1898.

PASTOR,
REV. KERR BOYCE TUPPER, D.D., LL.D.

HONORARY PASTOR,
REV. GEORGE DANA BOARDMAN, D.D., LL.D.

PASTOR'S ASSISTANT,
MRS. ALMENA B. BOSSON.

DEACONS,

WILLIAM A. LEVERING,	CHARLES T. MILLER,
WILLIAM W. KEEN,	LOWELL SHUMWAY,
T. SEYMOUR SCOTT,	BENJAMIN GITHENS,
AUGUSTUS THOMAS,	GEORGE DUKES,
SAMUEL J. CLEVINGER,	JOHN H. GEYER,
B. OGDEN LOXLEY,	FREDERICK W. HUTCHINSON.

TREASURER,
I. H. O'HARRA.

CLERK,
W. CLIFTON GEYER.

ASSISTANT CLERK,
HOWARD B. MARTIN.

TRUSTEES,

President, MATTHEW SEMPLE.	Secretary, JAMES F. HAGEN.
Treasurer, I. H. O'HARRA (ex officio member).	
Terms expire Jan., 1899.	Terms expire Jan., 1900.
BENJAMIN GITHENS,	WM. G. HOPPER,
JAMES F. HAGEN,	B. OGDEN LOXLEY,
WILLIAM W. KEEN,	HOWARD B. MARTIN,
WILLIAM A. LEVERING,	T. SEYMOUR SCOTT,
ERNEST L. TUSTIN,	AUGUSTUS THOMAS.
	Terms expire Jan., 1901.
	JOHN H. GEYER,
	WILLIAM S. HAINES,
	DAVID A. HUNTER,
	MATTHEW SEMPLE,
	CARTER S. THOMPSON.

Immanuel Mission.

Twenty-third and Summer Streets.

PASTOR, REV. THOMAS A. LLOYD.

Committee,

WINFIELD S. ELLIOTT,	HENRY E. LINCOLN,
HARRY J. MOORE,	MRS. A. B. BOSSON,
REV. THOS. A. LLOYD.	

Deacons,

GEORGE W. WOLFE,	<i>Clerk,</i>
HARRY J. MOORE,	JAMES MICHIE.

Treasurer,
HARRY J. MOORE.

Church Calendar.

PUBLIC WORSHIP, Sunday, 10.30 A. M. and 7.45 P. M.

HOME BIBLE SCHOOL, Sunday, 2.30 P. M.

CHINESE BIBLE SCHOOL, Sunday, 2.30 and 7.30 P. M.

HOLY COMMUNION, first Sunday morning in each month.

GIRLS' GUILD, Monday evening.

* YOUNG PEOPLE'S CHRISTIAN ENDEAVOR SERVICE, Tuesday evening.

BOARDMAN BOYS' GUILD, Friday evening.

BAPTIST BOYS' BRIGADE, Thursday evening.

DORCAS SOCIETY, Wednesday afternoon.

CHURCH DEVOTIONAL SERVICE, Wednesday evening.

INQUIRY SERVICE (for candidates for baptism), second Monday evening of each month, and second Monday evening before Communion.

MONTHLY CHURCH COVENANT SERVICE, Wednesday evening before Holy Communion.

MONTHLY MISSIONARY MEETING OF WOMAN'S MISSIONARY SOCIETIES, last Wednesday afternoon of each month.

MONTHLY TRUSTEES' MEETING, last Monday evening of each month.

QUARTERLY BUSINESS MEETING, first Monday evening after second Sunday in January, April, July, and October.

QUARTERLY RENTAL OF PEWS, January, April, July, and October.

CHILDREN'S DAY, Easter and Christmas.

ANNUAL BUSINESS MEETING (for the election of officers, etc.), first Monday evening after second Sunday in January.

ANNUAL CHURCH DAY FOR PRAYER, last Wednesday in January.

Annual offering for OUR DORCAS SOCIETY, first Sunday in January.

Annual offering for HOME MISSIONS, third Sunday in January.

Annual offering for PUBLICATION SOCIETY, third Sunday in February.

Annual offering for FOREIGN MISSIONS, third Sunday in March.

Annual offering for STATE MISSION SOCIETY, third Sunday in April.

Annual offering for ORPHANAGE, third Sunday in May.

Annual offering for OUR SUNDAY SCHOOLS, third Sunday in October.

Annual offering for CITY MISSIONS, third Sunday in November.

Annual offering for MINISTERIAL EDUCATION, third Sunday in December.

* Beginning December 7, 1897, the meetings of the Young People's Society for Christian Culture took the place of the Young People's Society of Christian Endeavor.

PREFACE.

I was appointed Historian by the Church, and have also acted as Editor of this volume. As my Historical Address was never submitted to the Church for its approval and indorsement, I alone am responsible for any errors it may contain and any opinions it expresses. Only a portion of it was read at the celebration.

In preparation for the Address every word of our existing Minutes, from 1757 to 1898, was read, and also the Minutes of the Trustees and the Deacons. These make up eighteen volumes, some of them very large. In addition to this, a very large collection of loose papers, reports, etc., was read, and a few valuable grains of wheat were found among a great amount of chaff. Evidently, no person could accomplish this task alone. Abstracts of all that was worthy of notice were made by Messrs. Henry F. Lincoln, Dr. Howard B. Martin, Isaac H. O'Harra, W. Clifton Geyer, Mrs. William M. Wilson, and Miss Dora Keen, who divided this work among them. Besides consulting these abstracts (which I have carefully placed in our archives for 1998), I read a very large portion of the Minutes myself, and on all important points I read and often re-read them carefully.

I owe many courtesies to the Librarians of Brown University, Crozer Theological Seminary, the Baptist Historical Society, and the Pennsylvania Historical Society; to Rev. Drs. L. Moss and T. V. Griffiths, and to Mr. E. R. Siewers, and many others, who lent books, portraits, photographs,

relics, and other material of value. There are still lacking portraits of all the pastors prior to William Rogers, and pictures of the two brick churches of 1731 and 1762. A diligent search has failed to discover any of these.

Besides the chronological history of the church, I have added, in Part V of the Historical Address, a sketch of the manners and customs of the times, without which, it seemed to me, we should miss much of the flavor of such a history. I hesitated for a time as to the propriety of portraying faithfully our grandfathers and great-grandfathers with all their defects, some of which were very glaring; but on consideration, I decided that the whole truth was what was expected of a historian worthy of the name, and was due to the church of the present. Only by this can we determine our progress and find meet encouragement.

I have also placed on record our Charter, By-laws, Confession of Faith, Histories of our church Organizations, Lists of Officers, etc. In the Appendix are reprints of a number of original papers from our archives, together with full quotations of interesting extracts from Morgan Edwards.

Following the Historical Address, the sermons, addresses, greetings, etc., which added so much to the interest of our Bi-centennial Celebration, are published in full.

Several of the papers on the program—especially the Reminiscences—are necessarily omitted, in order to avoid repetition.

WILLIAM W. KEEN.

HISTORICAL ADDRESS.

BY WILLIAM WILLIAMS KEEN, M.D., LL.D.

In America an existence of two centuries for a church is very exceptional. Only ten Baptist Churches antedate 1698, viz.:

The First Baptist Church of Providence, 1639.

The First Baptist Church of Newport, 1644.

The Second Baptist Church of Newport, 1656.

The First Baptist Church of Swansea (Mass.), 1663.

The First Baptist Church of Boston, 1665.

The First Baptist Church of Charleston, S. C., 1683.

The Pennepek Baptist Church, 1688.

The Middletown (N. J.) Baptist Church, 1688.

The Piscataway (N. J.) Baptist Church, 1689.

The Cohansey (N. J.) Baptist Church, 1690.

The First Baptist Church of Philadelphia, 1698.

The First Baptist Church of Philadelphia is, therefore, the eleventh in rank of age in the United States.

It has been sometimes debated whether we should date our existence from 1698 or 1746, when we were first ecclesiastically "constituted" as a separate Church. A few minutes' consideration of—

A. The peculiar position of the Philadelphia Church ;

B. Our recognition by the Philadelphia Association ;
and—

C. The statements of authors, it seems to me, will quite justify the assumption of the earlier date.

A. 1. The Mother Church, even in 1688, was suburban. Our church was established in the town in which the Proprietary, William Penn and his official Representative, lived, and it very soon became not only the Metropolis of Pennsylvania, but later the Capital of the entire country. Our church acquired, therefore, very early a metropolitan importance which could not belong to the Mother Church. *Practically it assumed all of the duties and rights of a separate Church.*

Thus, even before the formal organization in December, 1698, in the correspondence with the Presbyterians who occupied the Barbadoes Storehouse with them, they speak of themselves as "the Church of Christ, baptized on confession of faith, over which John Watts is pastor," etc., without any reference to Pennepek; and the Presbyterians reply "to the Church of Christ over which John Watts is pastor," etc. (Appendix B). And, again, in the correspondence with Thomas Clayton (Appendix C), on March 11, 1699, they sign the letter thus, "Subscribed by us members of the General Meeting in behalf of the rest."

2. While ministers at Pennepek frequently served the branch in Philadelphia, yet, upon the whole, as will be seen later from Morgan Edwards, the Philadelphia Church was served by many ministers other than those of the Mother Church. From 1698 to 1746 Pennepek had but seven ministers, whereas Morgan Edwards mentions sixteen ministers by name, and adds "and others," who served the Philadelphia Church during the same period. In 1723, indeed, George Eaglesfield was chosen to preach, "contrary to the sense of the Church of Pennepek,"¹ and thus for two years we had our own separate Pastor.

¹ Morgan Edwards, "Materials towards a History of the American Baptists, in twelve volumes, by Morgan Edwards, A M., Fellow of Rhode Island College, and Overseer of the Baptist Church of Philadelphia. Printed by James Cruikshank and Isaac Collins, MDCCLXX," vol. 1, p. 44.

3. In 1746 the question was raised whether Philadelphia was not a branch of Pennepek, thus implying a quasi-independence. The reason for raising the query was that some legacies had been left to the Philadelphia Church, showing that our independence was thus practically recognized. But to make it legally operative we were definitely "constituted" as an independent church, so that the legacies should not be shared by the people of Pennepek, for whom they had not been designed.¹

B. The Philadelphia Association repeatedly recognized the "church at Philadelphia" during its earlier years. Thus, in 1712,² when a disturbance was made by Thomas Selby, the committee appointed to judge the same writes "with respect to the differences between members and others, some time belonging to the Baptist Church of Philadelphia." In 1729 is a query from "the church at Philadelphia," and again, "agreed to the request of the church of Philadelphia."³ The ministers of the church of Philadelphia were repeatedly appointed to preach the annual sermon, and the Association itself, with one exception, met annually in our church in Philadelphia for sixty-two years (1707-1769).

C. The expressions used by Morgan Edwards and other authors point in the same direction. Thus, Morgan Edwards says: "This is the eighth Church in order of constitution; but in reality is within ten years as old as Pennepek."⁴ And later he says: "The church of Philadelphia did, May 15, 1746, formally incorporate, which had only been done implicitly on Dec. 16, 1698."⁵

Among other authors may be named Fisher,⁶ who says: "In 1698 a Baptist church was formed in Philadelphia."

¹ Edwards, *loc. cit.*, p. 44.

² Gillette's "Minutes of the Philadelphia Association," pp. 26, 32.

³ *Ibid.*, p. 30.

⁴ *Loc. cit.*, p. 41.

⁵ *Loc. cit.*, p. 44.

⁶ "History of the Christian Church," p. 563.

Vedder, in his "Short History of the Baptists," 1891, says:¹ "The first church of Philadelphia was founded in the following year."² In his later work, published in 1898, he varies the phrase to "has been in existence from 1698." Armitage³ says they "formed a church." Spencer⁴ is very explicit, saying: "Having had, and exercised in reality, all the functions of a church from the first establishment, in 1698, that year is certainly the proper one to date the commencement of their history."

The actual date of the foundation of the church was the second Sunday in December, 1698. This is erroneously stated by Morgan Edwards as December 16th. My friend, Winslow Upton, Professor of Astronomy in Brown University, informs me that the second Sunday in December, 1698, was December 11th. As Great Britain did not adopt the modern chronology until 1752, the actual date corresponding to December 11, 1698, Old Style, would be December 21, 1898, New Style; but the church considered that, to say nothing of the proximity of Christmas, it would be better to take the second Sunday in December, which is December 11th in 1898 as in 1698, as the time for our celebration.

The history of the First Baptist Church may be divided into four periods:

First, the Period of Foundation (forty-eight years)—from 1698 to 1746.

Second, the Period of Development (seventy years)—from 1746 to 1816.

¹ p. 160.

² This should not be the "following" year,—that is, 1699,—but ten years later. Evidently, Prof. Vedder overlooked the errata at the end of Morgan Edwards' book.

³ "History of the Baptists," p. 712.

⁴ "Early Baptists of Philadelphia," p. 69.

Third, the Period of Contention, involving our good friends of the Philadelphia Association and of the Spruce Street Baptist Church (nineteen years),—from 1816 to 1835.

Fourth, the Period of Progress (sixty-three years)—from 1835 to 1898; a period which happily is not yet ended.

I. The Period of Foundation—1698 to 1746.

The first Baptist church south of New England, except Charleston, was founded in 1684 at Cold Spring, between Bristol and Trenton. It was served by the Rev. Thomas Dungan, who had come from Rhode Island in 1684, and in the same year had gathered a church about him. This church, unfortunately, broke up in 1702.

The first permanent Baptist church to be established in Pennsylvania is that now called Lower Dublin, from the township in which it is situated, in the Thirty-fifth Ward of the City of Philadelphia, about eleven miles northwest from Independence Hall. The early name by which it was known was the Pennepek Church, an adaptation from the Indian name of Pennepaka, from a small stream near the church. It was the Mother Church not only of our own, but of all the Baptist churches of Pennsylvania, New Jersey, New York, Delaware, and Maryland.

Morgan Edwards, in noting the various churches originating from that historic church, adds:¹ “By these detachments Pennepek was reduced to narrow bounds, but yet abides among the churches as a mother in the midst of many daughters,”—an honorable precedence which we all gladly yield to our venerable yet vigorous Mother Church.

In 1770 Morgan Edwards describes it (Appendix B) as a “neat stone building, 33 ft. by 30 ft., with pews, galleries, and a stove.” The absence of the last was a direct means of considerable discomfort in many of the churches. Even

¹ *Loc. cit.*, p. 8.

to this day, in Holland, few churches are heated, and consequently the worshipers are provided with foot-warmers, consisting of little wooden boxes in which are placed earthenware cups for glowing coals. I have the pleasure of showing you one of these (Fig. 1), which I obtained last summer from the Protestant church of Delftshaven, in which the Pilgrim Fathers worshiped just before they started for America in 1620.

This building was erected in 1707. Figure 2 shows the original building after a later enlargement. It is still



FIG. 1.—A HOLLAND CHURCH FOOT-WARMER.

standing. I owe the photograph of it to the courtesy of Rev. T. P. Holloway, the present pastor.

In January, 1688, Rev. Elias Keach and eleven other persons "did by mutual consent form themselves into a church" at Pennepek. Its origin is thus strikingly told by Morgan Edwards:¹

"Elias Keach was the son of the famous Benjamin Keach, of London. Arrived in this country a very wild spark [he was only twenty years old] about the year 1686. On his landing he dressed in black and wore a band in order to pass for a minister. The project succeeded to his

¹ "Materials," p. 9.

wishes, and many people resorted to hear the young London divine. He performed well enough till he had advanced pretty far in the sermon. Then, stopping short, looked like a man astonished. The audience concluded he had been seized with a sudden disorder; but, on asking what the matter was, received from him a confession of the imposture with tears in his eyes and much trembling. Great was his distress though it ended happily; for from this time dated he his conversion. He heard there was a



FIG. 2.—THE OLD LOWER DUBLIN (PENNEPEK) CHURCH, AS ENLARGED FROM THE CHURCH OF 1707.

[From a photograph kindly furnished by Rev. Thos. P. Holloway, the present Pastor.]

Baptist minister at Coldspring in Bucks County between Bristol and Trenttown. To him did he repair to seek counsel and comfort; and by him was he baptized. The minister's name was Thomas Dungan.¹ From Coldspring

¹ "Of this venerable father I can learn no more than that he came from Rhode Island about the year 1684. That he and his family settled at Cold-

Mr. Keach came to Pennepek and settled a church there as before related. * * *

The records of Pennepek give the following account of the establishment of the church in language as simple as it is eloquent :

"Sometime after, about the 11th month, (January, 1687),¹ by the advice of Elias Keach and with the afore-said Baptized persons' consent, a day was set apart to seek God by fasting and prayer, in order to form ourselves into a Church state. Whereupon Elias Keach was accepted and received for our Pastor and we sat down in communion at the Lord's table. Also at the same time Samuel Vaus was chosen and by Elias Keach with laying on of hands, ordained to be a Deacon."

As early as the spring of 1688 Elias Keach held several meetings in Philadelphia, but from 1695 onward, upon the request both of the Baptists and of the Presbyterians, John Watts, who in 1690 had succeeded Elias Keach as Pastor of Pennepek, consented to preach in Philadelphia every other Sunday ; the Presbyterian minister, whenever there was one in town, preaching on the intervening Sundays.

Up to September, 1698, all went smoothly. At that time the Presbyterians, having obtained a settled minister, desired to oust the Baptists from their place of worship. This led to a spicy correspondence, and resulted in the success of the Presbyterians (Appendix C).

At the recent celebration of the Bi-centennial of the First

spring, where he gathered a church, of which nothing remains but a graveyard and the names of the families which belonged to it—viz., the *Dungans*, *Gardners*, *Woods*, *Doyls*, etc. That he died in 1688, and was buried in said graveyard," etc.

¹ The year then began on March 25th, hence September was really the seventh month, as its name indicates, and the eleventh month was January. England did not adopt the modern chronology until 1752.

Presbyterian Church our own church sent the following greeting by the hands of our Pastor, Rev. Dr. Tupper :

“The First Baptist Church in Philadelphia sends most cordial Christian greeting to their beloved brethren of the First Presbyterian Church in Philadelphia.

“In 1695, when both of us were few and feeble, we met in joint worship in the store-house on Barbadoes lot. You profited by our minister John Watts on alternate Sundays, and we by your occasional supplies.

“On December 11, 1698, nine persons ‘coalesced into a church for the communion of saints,’ whose bi-centennial we shall celebrate next month. With true Presbyterian push you organized into a church three months earlier than we ; just as in 1815 the Second Presbyterian Church stole a march upon us by founding the first Sunday School in Philadelphia less than a month before we did. We have been trying to keep up with you in good works ever since then, but we find that it taxes all our strength.

“As it would seem by good old Morgan Edwards’ account, you ‘in a manner drave the Baptists away,’ two centuries ago. We have long since forgiven you, and welcomed you into our hearts, and know no rivalry other than in love for our common Lord and in service to our fellow men.”

Moreover, not only were we assailed by our Presbyterian friends, but also by the Episcopal minister of Christ Church. In Appendix D, dated March 11, 1699, will be found our reply to the Rev. Mr. Clayton, a reply which must have convinced Mr. Clayton that he had undertaken a hopeless task.

The founding of our own church is thus described by Morgan Edwards :¹

“In the year 1686 one John Holms² arrived and settled in the neighbourhood : he was a man of property and learn-

¹ *Loc. cit.*, p. 42.

² We owe to him a part of our original lot in Lagrange Place. See page 41, foot-note. He is also referred to in the account of the Keithian Quakers, Appendix E.

ing; and therefore we find him in the magistracy of the place in 1691. He died Judge of Salem court. In 1696 John Farmer and his wife arrived: they belonged to the church of Rev. Ansard Knollis, in London. In 1697 one Joseph Todd and Rebecka Woosencroft came to the same neighbourhood, who belonged to a baptist church at Limington in Hampshire whereof Rev. John Rumsey was pastor. The following year one William Silverstone, Wil-



FIG. 3.—THE BARBADOES STORE-HOUSE AS IT APPEARED JUST BEFORE IT WAS DEMOLISHED IN 1832.

[Reproduced through the kindness of Mr. John C. Browne.]

liam Elton and wife, and Mary Shepherd were baptised by Rev. John Watts.¹ THESE 9 PERSONS DID, ON THE SECOND

¹ In Appendix E, relating to the Keithian Quakers, an account of certain baptisms by them is given. Among those mentioned is "one Henry Bernard Köster" and others in 1697 and later. Mr. Julius F. Sachse, in his "History of the German Pietists," has given a full account of Köster's administration

SUNDAY IN DEC. 1698 ASSEMBLE AT A HOUSE IN BARBADOES LOT AND DID COALESCE INTO A CHURCH FOR THE COMMUNION OF SAINTS, HAVING REV. JOHN WATTS TO THEIR ASSISTANCE."

This Rev. John Watts was the second pastor of the Pennepek church, succeeding Elias Keach in 1690. "He composed a catechism or little System of Divinity, which was published in 1700," which was the earliest attempt in America to set forth the doctrines of the Baptist Church. He ministered to both churches, but there was no regularly settled pastor in the Philadelphia church until 1746.

"They increased," says Edwards, "partly by emigrations from the old country and partly by the occasional labours of rev. messieurs Elias Keach, Thomas Killingworth, John Watts, Samuel Jones, Evan Morgan, John Hart, Joseph Wood, Nathaniel Jenkins, Thomas Griffiths, Elisha Thomas, Enoch Morgan, John Burrows, Thomas Selby, Abel Morgan, George Eaglesfield, William Kinnersley, and others."

Of the sixteen specifically named, seven — Keach (1688-9), Watts (1690-1702), Evan Morgan (1706-9), Samuel Jones (1706-22(?)), Joseph Wood (1708-47(?)), Abel Morgan (1711-22(?)), and Jenkin Jones (1725-46)—were the first seven pastors at Pennepek; the others were visiting clergymen, except Eaglesfield, who was our own minister from 1723 to 1725.

It will be seen, therefore, that the tie which bound the Philadelphia church to the parent church, though fragile, was never broken, albeit in consequence of the distance from Pennepek many other ministers preached for us from time to time.

of the ordinance of baptism by immersion in the autumn of 1696. This would make the first baptism by immersion in Pennsylvania neither by a Baptist nor of a Baptist, but by a German Evangelist of a Keithian Quaker. Mr. Sachse tells me that Morgan Edwards is in error in stating that Thomas Rutter baptized Köster, but that Köster baptized Rutter, a fact which is borne out by ample documentary evidence in his possession.

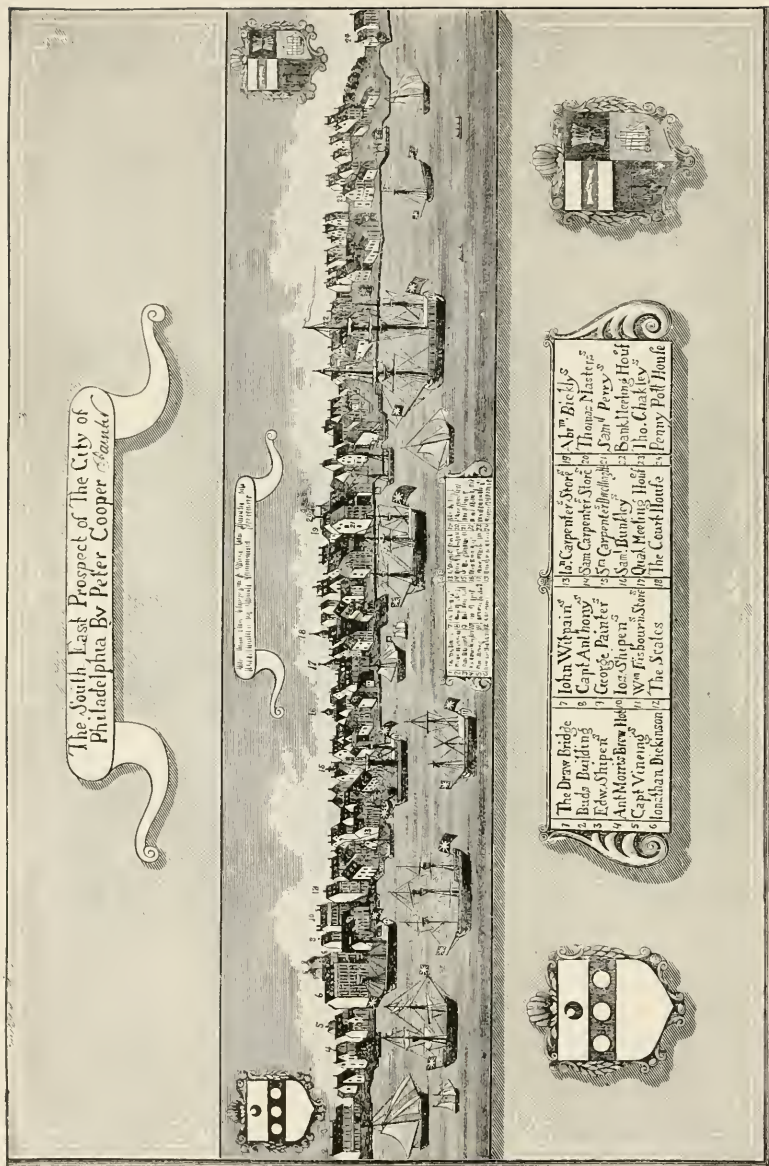


FIG. 4.—PHILADELPHIA IN 1720.
[From the original painting in the possession of the Philadelphia Library Company. Sketched by P. F. Grist. Reproduced with the kind

When the Presbyterians under Jedidiah Andrews had driven the Baptists away, our church worshiped at Anthony Morris's Brew-house, "near the draw-bridge," now the east side of Water Street, near Dock Street, and continued to worship there until 1707—a gratifying evidence of Quaker liberality.

On March 15, 1707, by invitation of the Keithian Quakers, or Quaker Baptists, who were greatly reduced in numbers and were threatened with extinction, we occupied the Keithian meeting-house on Lagrange Place,



FIG. 5.—ANTHONY MORRIS'S BREW-HOUSE.

[Reproduced by the kindness of Dr. Robert C. Moon and Mr. T. Morris Perot.]

Second Street above Market, just north of Christ Church, where we remained until the removal to Broad and Arch Streets in 1856, a period of one hundred and forty-nine years.

The oldest deed in our church archives is the deed for a portion of this property "twenty feet and an half" by three hundred, by John Moore to Nicholas Pearce. The consideration money was "seven pounds," and the "yearly rents henceforth are to become due to the chief Lord of

the soil." It is curiously dated, according to the Old Style Calendar: "This indenture made the second day of the *eleventh* month called January, 1694," etc. Its irregular or *indented* edge also shows well the origin of the term "indenture." Duplicate agreements having been written on one parchment, they were cut apart by a wavering line, one copy being given to each party. In case of any doubt of their authenticity, both being produced, the identity was easily established by their ready fit at the cut edges. Figure 6 is from a photograph of this deed. Its text is given in full in Appendix F.

The meeting-house which they first occupied was a small wooden building erected by the Keithian Quakers in 1692 (Fig. 7). This was pulled down in 1731 and a neat brick building forty-two by thirty feet was erected in its place. In Appendix E will be found a full account of the Keithian Quakers as given by Morgan Edwards.

The first noteworthy event after they had become settled in their new home in 1707 was occasioned in 1711 "by the turbulent spirit of an Irish preacher that was among them, along with Mr. Burrows. His name was Thomas Selby. When he had formed a party he shut Mr. Burrows and his friends out, who thenceforth met at Mr. Burrows's house in Chesnutstreet. This was the situation of affairs when Mr. Abel Morgan arrived in 1711. But his presence soon healed the breach, and obliged Selby to quit the town, which he did in 1713, and went to Carolina."¹ The matter was brought before the Baptist Association in 1712, and, both parties consenting, was referred to a committee to hear and determine their differences. The report of the committee may be found in Gillette's "History of the Philadelphia Association" for the year 1712.

Abel Morgan, to whom Morgan Edwards attributes the

¹ Edwards, *loc. cit.*, p. 46.

FIG. 6.—DEED DATED THE "SECOND DAY OF THE ELEVENT

allaying of the quarrel, does not appear to have been a member of the committee. This Abel Morgan was the immediate predecessor of Jenkin Jones, the first separate pastor of the Philadelphia Church. He was a man of great parts and influence, and an author, compiling a folio concordance of the Welsh Bible, printed in Philadelphia in 1730, and translating the Century Confession into Welsh.

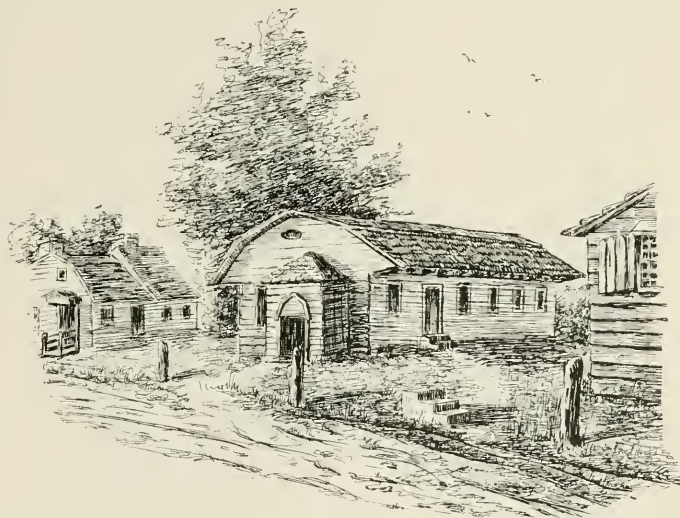


FIG. 7.—THE KEITHIAN QUAKER MEETING-HOUSE ON LAGRANGE PLACE.¹

His body now lies in our cemetery at Mount Moriah, and the headstone was removed, with those of the other pastors,

¹ This picture has been kindly furnished by Mr. Julius F. Sachse. He informs me that it is a copy of a sketch made toward the end of the eighteenth century and afterward published as the first building of Christ Church, by Watson, in his "*Annals of Philadelphia*." According to the best evidence (Sachse's "*German Pietists of Pennsylvania*," p. 288) there never was a wooden Christ Church. The only foundation for this story was the statement of an old negro, Black Alice, who in 1802 was said to be one hundred and sixteen years old. She evidently confused the first Keithian Meeting-house with Christ Church itself.

from the old burying-ground on Second Street, first to Mt. Moriah Cemetery, and thence to the vestibule at Broad and Arch Streets, and is shown in Figure 8.

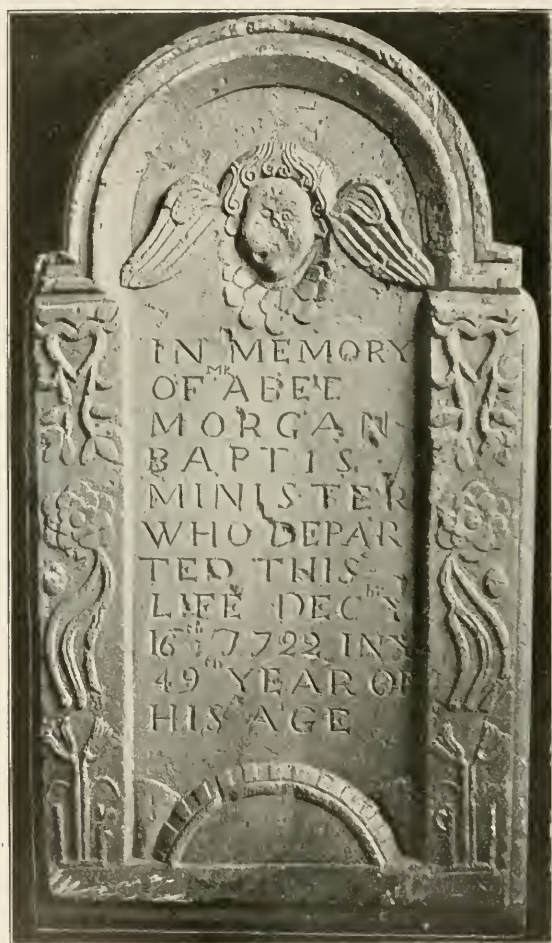


FIG. 8.—TOMBSTONE OF ABEL MORGAN, ORIGINALLY IN THE OLD BURIAL-GROUND IN LAGRANGE PLACE.

[Kindly photographed by Mr. Thornton M. Lynch.]

Moreover, Abel Morgan was the first mover in education among the Baptists. At the October meeting of the Philadelphia Association in 1722, two months before he died, the Association proposed to the churches "to make inquiry among themselves if they have any young persons hopeful for the ministry and inclinable for learning and if they have to give notice of it to Mr. Abel Morgan before the first of November that he might recommend such to the academy on Mr. Hollis¹ his account"—a worthy predecessor, surely, of Morgan Edwards, the founder of Brown University, and the second after him in the pastorate of our church.

In November, 1733, occurred apparently the earliest stand taken by the Baptists of Philadelphia in favor of religious freedom. I take the account from Spencer's "Early Baptists of Philadelphia," page 63. He gives no reference to his authority. No Minutes of the church at this time are extant.

"A few families of the Roman Catholic faith, had arrived and erected a small chapel in Philadelphia. The colonial

¹ This was Thomas Hollis, a London Baptist, who founded a Professorship of Theology in Harvard University, with a salary of £80 a year; an "exhibition" of £10 a year to ten scholars of good character, four of whom should be Baptists; £10 a year to the Treasurer for his trouble; and £10 more to supply accidental losses or to increase the number of students. In spite of this theological liberality,—as generous as it was then unusual,—when he proposed Mr. Callender, the pastor of the Baptist Church at Boston, as an Overseer, the latter was refused the position. Hollis' liberality, however, did not cease upon this rebuff, for six years later he founded a Professorship of Mathematics and Experimental Philosophy at Harvard, with a salary of £20 a year, and gave £150 worth of apparatus and books for the library. He died in 1731, and up to that time was the most liberal benefactor of the College. The Hollis family continued to enrich the college for a century, the sum total of their gifts being over £6000, a large sum in those days.

Thomas Hollis also was the first to establish a library for the ministers of Philadelphia and vicinity who were too poor to purchase books (Newman's "History of the Baptist Churches in the United States," p. 276).

officers were alarmed at this movement, and Governor Gordon brought the matter before the Council, and informed them that 'a house had been lately built on Walnut street, in Philadelphia, wherein mass was openly celebrated by a Catholic priest, contrary to the laws of England.' The citizens of the Baptist persuasion and others claimed that Catholics and all other sects were protected by the laws which had been established by William Penn, and all were equally entitled to religious liberty. The Council, therefore, wisely refrained from any interference."

This was a stand worthy of the ecclesiastical descendants of Roger Williams and of John Holme, and is in accord with the principles of "Soul Liberty" for which Williams stood so zealously in Rhode Island and Holme in Pennsylvania, and for which the Baptists have ever striven as a denomination.

The next year (1734) came near giving a grievous blow to the First Church property, in which they had worshiped since 1707. It belonged originally to the Keithian Quakers, but as they were not an incorporated body it had to be held by trustees, of whom there were four—Thomas Budd (an ancestor of my mother), Thomas Peart, Ralph Ward, and James Poulter. Of these trustees, in 1723 the only surviving one was Thomas Peart, and as the Keithian Quakers had practically ceased to exist,—some having gone to Christ Church, some back to the regular Quakers, and the remnant in Lagrange Place had united with the Baptists,—he quietly deeded the property to Christ Church. He died in 1734, and "the Vestry [of Christ Church] demanded possession. The Baptists refused. A lawsuit commenced, which brought the matter to a hearing before the Assembly. The Episcopalians being discouraged offered to give up the claim for £50. The offer was accepted; and contention ceased."¹

¹ Morgan Edwards, *loc. cit.*, p. 46.

The following is the account given in Spencer's "Early Baptists of Philadelphia," pages 64 and 65, but without any reference to his authorities:

"In January, 1731, the Assembly of Pennsylvania had a bill before it, enabling religious societies to purchase lands for churches, meeting-houses, and the like. The members of Christ Church took exception to this bill as it would injure the right which they considered certain of their number possessed in the lot on which the Baptist meeting-house stood. But the bill passed. The Christ Church people then tried to induce the Governor to withhold his signature from the bill. This opposition was really aroused because the Baptists, who had held their property for twenty-six years, still claimed it. The Keithians had conveyed the lot to Thomas Budd, Thomas Peart, Ralph Ward, and James Poulter, in fee, to hold it for the Christian Quakers, for a meeting-house, and for such use or uses as the major part of them should appoint, allow or approve of. It was averred by the Episcopalians that a majority of the Keithians became members of Christ Church, particularly Thomas Peart and Ralph Ward, and that they had been granted the use of the Keithian meeting-house. The Baptists replied that they had occupied the property by invitation of the Keithians for twenty-six years, and that the Keithians had become Baptists. As to the occupancy of the property by Christ Church, the Baptists said:

"'Before the Church of England had any public place of worship, the Society (Keithians or Christian Quakers) did, at their request, grant to the said church the use of the house and lot, now in controversy, between the hours of twelve and three, on each Sunday, the said Society themselves assembling there at other hours, both before and after, in the same day. This permission graciously given could not by any ingenuity be tortured into a conveyance of the title to the property.'"

In the archives of our church I have found the original Declaration of Trust executed December 21, 1723, by Thomas Tresse and William Fraser, Church Wardens of

Christ Church, declaring that Thomas Peart had deeded to them on December 20, 1723, the property occupied by

Inscribed in this or State or the Trust and in any ways suspected or suspected (But that they these Thomas Peart and William Peart their heirs Executors (shall I will in all things faithfully discharge per-son Peart the Trust and according to the report two indent- and warranting thereof to the Deed from Peart made binding the same. In Witness whereof the Deed Thomas Peart & William Peart have hereunto set their hands and seals the one & twentieth day of December In the year of our Lord one thousand seven hundred & twenty three.

Witness my hand and seal the one & twentieth day of December In the year of our Lord one thousand seven hundred & twenty three.

Thomas Peart
 William Peart

In the presence of
 Robert Peart
 John Peart

FIG. 9 — FACSIMILE OF LAST PAGE OF DEED OF TRUST.

us on Lagrange Place—not to them personally, but in trust for such uses as might be determined by the Vestry of Christ Church. This original document confirms in

every particular (save the date) the statement of Morgan Edwards. It shows that the deed for the property was executed by Thomas Peart December 20, 1723. In Dorr's "History of Christ Church" there is no allusion to this transaction. This Declaration of Trust is reprinted in full in Appendix G. Figure 9 is a facsimile of the third (last) page. The seals, as Mr. Sachse informs me, are the first seal of Christ Church—a coronet, a heart and arrows.

The most notable event in the first period of the history of our church occurred in 1707, when the Philadelphia Baptist Association was formed. The fullest account of this event is given in Morgan Edwards' "Materials," etc., page 121 (Appendix H).

In the formation of this Association the mother church at Pennepek deserves the credit of initiating the movement, as appears in the extracts from her records as quoted by Edwards. Up to that time it was the custom of the Baptists to hold meetings both in May and September at Pennepek, Philadelphia, Sale, Cohansey, Chester, and Burlington, though only the Pennepek and Cohansey churches were constituted; but in the year 1707 they met definitely in Philadelphia as an Association. The initial step was taken by the Pennepek Church, but the meeting was held in the old Keithian Quaker meeting-house of the Philadelphia Church. Five churches constituted the Association—namely, the Pennepek (including the branch church at Philadelphia), Piscataqua, Middletown, Cohansey, and the Welsh Tract Churches.

Though ecclesiastically we were not recognized as a separate church, yet by holding meetings not only for that year, but, as already stated, continuously up to 1769, our position as virtually a separate church was well recognized.

It is beyond the province of this Address to detail the history of the Association, but it is proper to note a few facts in reference to it from 1707 until 1752, when the

second Association in America was formed at Charleston. For forty-five years it stood alone as the sole Association of Baptist Churches in America. It included the churches as far as Dutchess County, N. Y., on the north, Greenwich, Conn., on the east, and Ketocton, Va., on the south.

One meeting in our church is well worthy of notice. At midnight, October 24, 1781, the sleeping citizens were startled by the news of the surrender of Cornwallis. The Association was then in session, and on the following morning they met in our church at sunrise to give thanks for the

“Recent signal success granted to the American army, in the surrender of the whole British army, under the command of Lord Cornwallis, with the effusion of so little blood.”¹

A number of old letters to the Association are preserved among the archives of our church. They show, in contrast with the more modern letters, the extraordinary vigor and exactness of theological belief, which was then deemed not only a test of orthodoxy, but a belief to be reiterated on every suitable occasion. I give one of them in full. It is curious to see that their peculiar Baptist tenets are apparently subordinated to the Calvinistic points of doctrine by being included in a parenthesis.

“The Church of Christ meeting in Upperfreehold, in the County of Monmouth, New Jersey. Holding Eternal Election, Particular Redemption, Irresistable grace in Effectual Calling, and final perseverance in grace, (also the Baptism of professing Believers only, by Immersion only.)

“To the Elders and Messengers of the Several Churches of Christ, in Pennsylvania, New Jersey, and States adjacent, of the same Faith and Gospel order with us, meeting annually in association, who by appointment were this year to have met in the city of New York, but by the over-ruling providence of God, who worketh all things after the Council of his own will, are now Expected to be met in association, at the Scotch-plains in the Burrough

¹ Gillette, pp. 174 and 175.

of Elizabeth-Town, in the County of Essex, New-Jersey, october 15th &c. 1776.

“Honoured and Beloved Brethren, as we think it becomes us with the Church in Lamentations, 3d. 22 to acknowledge that it is of the Lords mercys we are not consumed, so we would hereby contribute our mite, towards your united thanksgiving, that we are yet favored thus to associate, and may the Lord the holy Spirit, Preside in your assembly; guiding you in Council and Directing your Determinations, to his glory and the good of the Churches. the State of our Church is such, we are yet Destitute of a Settled minister; our Honoured and well Beloved Brother Mr. Abel Morgan, hath and we trust will yet supply our Communion Seasons, which are the Second Lords Days in Decem, Feb, April, June, August, & octob, at any other times we should be glad of visits from any of our other Brethren in the ministry, hereby also giving a General Invitation to our ministering Brethren to visit us at our annual meeting, the first Lords Day in June as according to turn, it is to be at our Place this next June.

“We are through Divine goodness in peace and unity among ourselves, and although deadness much prevails, yet the Lord hath not left us without witnesses; to the power and efficacy of his grace accompanying his word, as we have had thirteen persons added to us by Baptism since Last association, one hath been removed by Death, and one Dismissed to Pennepeck. the appointed Days of fasting and Prayer, we have attempted to observe; and as the ground and cause continues, and in part increases, we hereby recommend their Continuance, we hereby appoint our Beloved Brethren Thomas Cox Jr. & Edward Taylor as our messengers to associate with you; and now Brethren, we commend you to god; and subscribe your Brethren in the Bonds of the Gospel

Signed October 5th, 1776. Part for the whole	JONATHAN HOLMES	WILLIAM TAPSCOTT
	ASHER COX	THOMAS FARR
	PETER FORRNAN	PETER SEXTON
		JAMES SEXTON
		JAMES COX, Junr.”

Somewhat similar to this in tone is the license of James

Manning, first President of Brown University, which is dated December 1, 1762, and begins as follows:

"The church of Jesus Christ, meeting together at Scotch Plains, in the County of Essex, Province of New Jersey, professing Believer's Baptism, Laying on of Hands, Eternal Election and Final Perseverance," etc.¹

An amusing evidence of the violence of religious belief of those days, even in a Quaker colony, may be seen in the graveyard of Trinity Church, Oxford, a suburb of Philadelphia, in the inscription on the tombstone of Elizabeth, wife of John Roberts, who died May 6, 1708, aged forty-one:

"Here by these lines is testified
No Quaker was she when she dy'd
So far was she from Quakerism
That she desired to have baptism," etc.

No Association of the Baptist Church has exerted for so long a period so powerful an influence, which, on the whole, has been eminently for good. In 1742 they issued the "Philadelphia Confession of Faith." This was practically the same as that of the ancient Baptists of Poland and Bohemia, of the Mennonites in Holland, and of the early English and Welsh churches, and as the "Century Confession," so called from its being published by one hundred English and Welsh Baptist Churches in 1689. To it were added Articles xxiii and xxxi, on the "Imposition of Hands and On Singing of Psalms in Public Worship." It was printed in Philadelphia by Benjamin Franklin, in 1743, and I have the pleasure of showing you an original copy of this edition. On the title-page is written: "Jenkin Jones his book." He was the first pastor of our church after the separation from Pennepek. I owe this copy to the courtesy of its present possessor, Mr. Dana Boardman Gaskill, of Philadelphia.

Before proceeding to the history of our constitution as a separate church I should mention one of our most dis-

¹ Guild's "Brown University and Manning," p. 33.

tinguished early members, Ebenezer Kinnersley. He was the son of William Kinnersley, and was born in Gloucester, England, November 30, 1711. He arrived in America in 1714, was ordained in 1743, and from time to time assisted Jenkin Jones.

“He was one of the few, in Philadelphia, who had doubts in regard to the character of the preaching, which was introduced by Whitefield; nor did he hesitate to enter a solemn protest against it from the pulpit of the Baptist church. This happened on the 6th of July, 1740, and the excitement produced by the sermon was so great that he was absolutely forbidden the privilege of the Communion. For some time he attended the Episcopal church, but ere long the difficulty was settled, and when the Philadelphia Church was organized as a distinct society from that at Pennypack, he was one of the constituent members, and remained connected with it to his death.”¹

In 1746 his attention was first directed to the “electric fire,” as it was then termed, and this soon brought him into touch with Benjamin Franklin, with whom he was intimately associated in researches which made both of them so famous. He was chosen a member of the American Philosophical Society, and was elected Professor of the English Tongue and Oratory in the University of Pennsylvania in 1755, holding this position for eighteen years. He died July 4, 1778. In the College Building of the University of Pennsylvania his name and fame are perpetuated by a beautiful memorial window.

The church in Philadelphia had slowly increased from the nine members who had coalesced into a church in 1698 to fifty-six in the year 1746.

Jenkin Jones, who was born in Wales in 1686, arrived in this country in 1710, and united with the Welsh Tract Church, by which, in 1724, he was called to the

¹ Spencer, *loc. cit.*, p. 68.

ministry. "He became minister to Pennepek in the year 1725 * * * and had Mr. William Kinnersley to his assistant." About the year 1746 the question arose whether Philadelphia was not a branch church of Pennepek, and consequently whether the latter had not a right to part of the legacies bestowed on the former.

"For fear the design of their benefactors should be perverted, *the Church of Philadelphia did, May 15, 1746, formally incorporate, which had only been done implicitly in December 16, 1698.* The number of persons that did incorporate was fifty-six. Their names were :

Jenkin Jones	Mary Burkilo
Ebenezer Kinnersley	Mary Prig
William Branson	Hannah Crean
Andrew Edge	Ann Davis
Thomas Pearse	Hannah Bazeley
Stephen Anthony	Jane Griffin
Augustin Stillman	Edith Bazeley
Samuel Ashinead	Alce Clark
Mathew Ingles	Lavinia Greenman
John Perkins	Mary Ball
John Stadeland	Uslaw Lewis
Robert Shewell	Jane Loxley
John Biddle	Ester Ashmead
Joseph Crean	Hannah Jones
Henry Hartley	Sarah Branson
John Lewis	Catherine Anthony
Joseph Ingles	Jane Pearse
Samuel Burkilo	Mary Edge
John Catla	Mary Valecot
Thomas Byles	Elizabeth Shewell
John Bazeley	Mary Middleton
Samuel Morgan	Frances Holwell
Lewis Rees	Elizabeth Sallows
Mary Stadeland	Mary Morgan
Hannah Farmer	Ann Hall
Mary Catla	Phebe Hartley
Ann Yerkes	Ann White" ¹

In a paper published in "Boogher's Repository" for

¹ The full account of the origin of our Church given by Morgan Edwards ("Materials," etc., p. 44) is republished as Appendix J. In it will be found a number of the facts already given. The whole account is most interesting.

March, 1883, the late Horatio Gates Jones published another list from a manuscript volume given to him by a daughter of Thomas Ustick, a later pastor, in which the number of constituents is given as fifty-eight. It is curious, however, that both authors seem to have miscounted. While Morgan Edwards states that the number of incorporators was fifty-six, only fifty-four names appear in his list. Mr. Jones' list, instead of containing fifty-eight names, gives only fifty-seven; the three names not contained in Morgan Edwards' list being those of Ruth Howse, Elizabeth Biles, and Sarah North. Among these names (and still more true is it of the later list of 140 members in 1770, given in Appendix J) appear many with which we have been familiar in the history of this church,—Branson, Ingles, Lewis, Rees, Davis, Loxley, etc.,—all representing names remembered by us either for their gifts to the church or through their descendants even to our own time after one hundred and fifty-two years.

In the records of Pennepek, the following is the account of the action which led to the constitution of our church in 1746:

“April 5, 1746; the members of the church at Pennepek, residing at the city of Philadelphia, petitioned to the monthly meeting at Pennepek for a separation for themselves and for Mr. Jenkin Jones, the pastor of the church also (his residence being among them), to answer which the church at Pennepek took a month to consider.

“May 3, 1746: The church at Pennepek having considered their brethren's reasons for a separation, and finding them to be of weight, a dismission was granted, and they were soon after constituted and settled a regular gospel church, and their messengers were received at the next annual Association at Philadelphia.”

II. The Period of Development—1746 to 1816.

Jenkin Jones, who had been joint pastor of Pennepek

and Philadelphia for twenty-one years, but who had resided chiefly in Philadelphia, left the parent church and became the sole minister of the Philadelphia Church upon

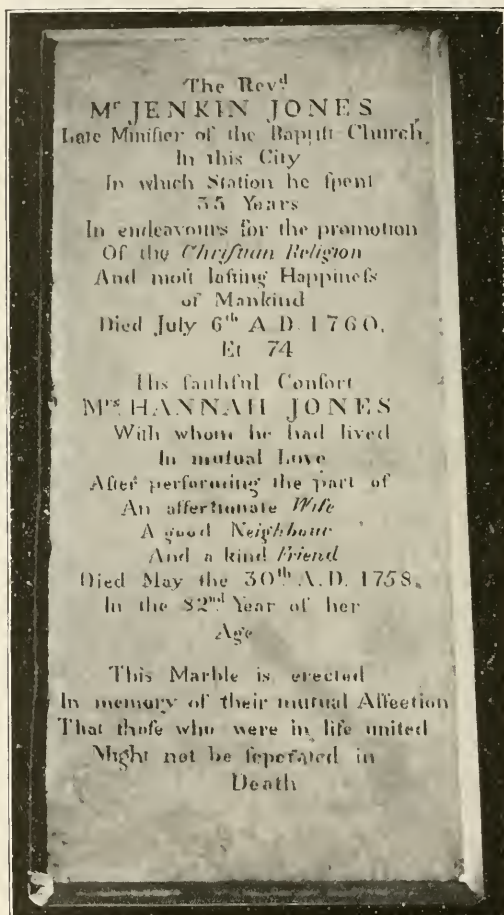


FIG. 10.—TOMBSTONE OF JENKIN JONES, ORIGINALLY IN THE OLD BURIAL-GROUND IN LAGRANGE PLACE.

[Kindly photographed by Mr. Thornton M. Lynch.]

its constitution in 1746. Here he served as pastor for fifteen years. He died in Philadelphia July 6, 1760, and lies in our burying-ground at Mount Moriah. Figure 10 is from a photograph of his tombstone. His services to our church are thus enumerated by Morgan Edwards:¹

“1. He secured to them the possession of their valuable lot and place of worship before described.”²

“2. He was the moving cause of altering the direction of licenses so as to enable dissenting ministers to perform marriages by them.

“3. He built a parsonage house partly at his own charge [for which John Swift bequeathed £50 additional].

“4. He gave a handsome legacy towards purchasing a silver cup for the Lord’s table, which was worth upwards of £60.”³

After the death of Jenkin Jones the church sent a letter to London to Dr. Gill, the celebrated Bible commentator, asking that a minister be recommended to them. Mr. John Gano, in his autobiography, says that our church “had been so particular in the requisite qualifications for a minister that it had given offense to the preachers; so that they were entirely destitute.” In this dilemma they applied to Mr. Gano, asking him to visit them, and also to Mr. Miller, from Scotch Plains, and to Samuel Stillman, a native of Philadelphia, who had removed to South Carolina, and later was so distinguished in Boston. Mr. Gano visited them, and at the same time supplied the Baptist Church in

¹ p. 47.

² Two of the deeds are: (1) For a lot, 37 feet 6 inches north from Fromberger’s Court (the earlier name of Lagrange Place), from John Holme to Jenkin Jones, William Branson, and Andrew Edge; seventeen feet 6 inches by 300 feet; dated March 1, 1731; recorded in Deed Book 56, p. 53. (2) The adjoining lot, 25 feet 6 inches, from Mary Broadway, Joan Lee, and Jane Taylor to Jenkin Jones, John Holme, and William Branson; dated June 23, 1727; recorded in Deed Book 56, p. 338. See Minute Book B of the Trustees, p. 332, January 5, 1852.

³ See later, under Communion Service.

New York, preaching two Sundays in each place. He spent the winter here, and was followed by Mr. Stillman.

In 1761, in response to their letter, from Great Britain came Morgan Edwards, a man who was to fill a large place in the history not only of this church, but of the entire Baptist Church in America, leaving a mark both in letters, education, executive ability, and personal influence such as few have ever made. His is one of the most illustrious names in the line of distinguished men who



FIG. 11.—COAT OF ARMS OF MORGAN EDWARDS. THE MOTTO IN WELSH READS "GOD'S WILL BE DONE."

[Reproduced through the kindness of Mr. E. R. Siewers, his great-grandson.]

have ministered to this church. "In his day," says Cathcart, "no Baptist minister equaled him, and none since his time has surpassed him." Figures 11 and 12 are from photographs of his coat of arms and other relics.¹

¹ All of these are due to the great kindness of Mr. E. R. Siewers, of Philadelphia, his great-grandson. I have specially sought for a portrait of Morgan Edwards, but so far without success. I should be under lasting obligations to any one who can assist me in finding it if in existence. Brown University is equally desirous of obtaining a portrait of her founder. I am

In 1756 a second attempt at providing education especially for Baptist clergymen was made when Jenkin Jones,

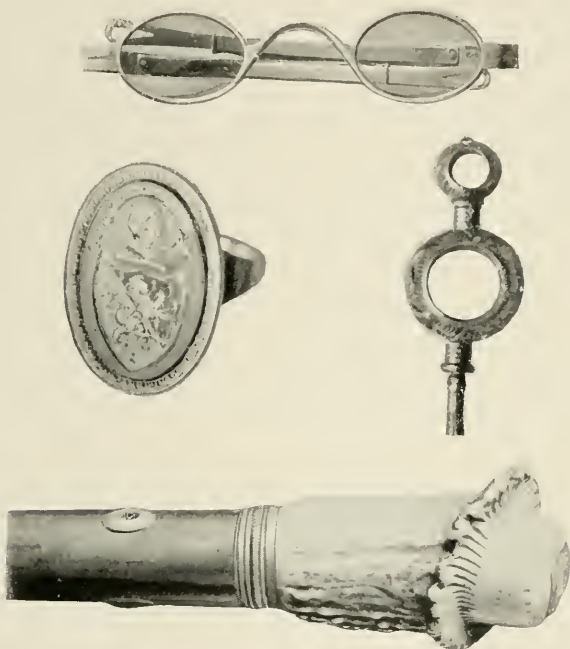


FIG. 12.—GREEN SPECTACLES, SEAL RING, WATCH-KEY, AND CANE. RELICS OF MORGAN EDWARDS.

[Photographed by the kindness of E. R. Siewers, Esq., his great-grandson.]

our pastor, was Moderator of the Philadelphia Association. It was—

“Concluded to raise money towards the encouragement also very anxious to procure a portrait of Jenkin Jones, our first separate pastor. These two portraits are the only two lacking from 1746 to 1898. There seems to have existed a portrait of Elias Keach, the founder of Pennepek, for Morgan Edwards (“Materials,” etc., p. 109) speaks of “a book of his containing a confession of faith, a church covenant, treatise of discipline, etc. To this book is prefixed his *effigies*,” etc. Any reader who may help to find this portrait would confer an especial favor.

ment of a Latin Grammar School for the promotion of learning among us under the care of Brother Isaac Eaton and the inspection of Brethren Abel Morgan, Isaac Stelle, Abel Griffith, and Peter Peterson Vanhorn."

It is also the more to their credit that this was done at a meeting at which charitable contributions toward the relief of one Mr. Daniel Eaton, who was "driven from his position by the Indians," were solicited. This school was established at Hopewell, N. J., and as soon as Morgan Edwards arrived in this country he quickly lent his powerful aid to the school. Even before he came, our Minutes note, on April 12, 1760, that "Mr. Talbot preached with great warmth. He was the first fruite of Hopewell School."

Moreover, James Manning, the first President of Brown University, and Samuel Stillman—both of whom supplied our church for a time—were pupils of the Academy, and the brethren appointed to inspect it had all preached repeatedly for us. This Abel Morgan was the nephew of the other Abel Morgan, who had been the predecessor of Jenkin Jones at Pennepek.

In 1757, and again in 1758, the school was commended to the churches of the Association.

The records show that on September 15, 1760, Mr. Edwards was invited to become pastor of our church, and on July 1, 1761, he was received into its fellowship. The educational impulse which his arrival gave was very noticeable. He was an apt Greek and Hebrew scholar, and was one among only about seven or eight Baptist clergymen supplying the sixty churches then existing in this country, who were liberally educated. In 1762 the University of Pennsylvania bestowed upon him the degree of Master of Arts, which perhaps accounts for the following Minute, made April 30, 1763:

"Mr. Edwards desires to know the sense of the church relative to his wearing a master's gown in the common

services of the church ; for as to wearing of it abroad, and on special occasions (he said) he intended to use his right and own discretion. The church desired him to use his liberty, and that wearing or not wearing it would give no offence to the church."

In 1769 Brown University conferred upon him the same degree.

Even in those early days, with a small church, but with the necessity for traveling over a large area of our country, Mr. Edwards did not feel himself able to carry on the work alone, and, accordingly, Mr. Stephen Watts was chosen as his assistant, July 2, 1763. Moreover, on September 3, 1763, "Mr. Edwards observed that it was not in his power to prepare three discourses a week ; upon which he was desired to use sermons that had been delivered before" —a privilege our ministers now sometimes take without a vote of the church.

No sooner did Mr. Edwards arrive in this country than the denomination showed the results of his restless intellectual activity. He was received into the church July 1, 1761. On the following October, with Peter Peterson Vanhorn, he was appointed to take care of the Association's books of records and to keep the Minutes, the book to be kept safely in Philadelphia. Mr. Edwards and Isaac Jones were appointed Librarians, to receive the books sent by Mr. Thomas Hollis and to loan them out. Mr. Edwards and Peter Peterson Vanhorn were appointed a Committee to conduct a correspondence with the Board of Baptist Ministers in London, and to Mr. Edwards each church was asked to send a memorandum of the number of catechisms they desired, so that the proper number could be printed.

As soon as he arrived, he collected our minutes back to February 4, 1757, copied them into a large book, and himself continued to record them down to 1769. They are all

most neatly written in his beautiful and legible chirography. He provided at once a large, parchment-bound marriage book, in which all the marriages have since been recorded. Both of these books are described below, and one page of each is reproduced in facsimile.

In 1763 he preached a sermon "in the College of Philadelphia at the ordination of Rev. Samuel Jones, A.B.," of which a copy has been kindly lent me by E. C. Heritage, of the Lower Dublin Church, through Rev. T. P. Holloway. To it is appended the full formula of the Ordination, which is so different from what now obtains, and in many respects is so quaint that I have reprinted it in Appendix K.

Moreover, this year, for the first time, the Minutes of the Association have a table showing the "State of the Churches," which was added by Edwards. This is interesting as showing that Pennepek had 50 members and 300 hearers; Philadelphia, 82 members and 700 hearers. Six churches exceeded Philadelphia in the number of members, but only one—the Scotch Plains Church—exceeded Philadelphia in the number of hearers, it having 800.

In 1762 Edwards was appointed Moderator of the Association. Owing to the rebuilding of our church, then going on, the Association met at the Lutheran church, on Fifth Street between Arch and Race, "where the sound of the organ was heard in the Baptist worship."

Though it does not appear in the Minutes of the Association, yet under the inspiration of Morgan Edwards, and almost immediately after his arrival plans were begun for the establishment of a Baptist College.¹ I have spoken of the lack of education among the ministry of the church at that time. This was one of the principal motives which led Morgan Edwards and his co-workers to

¹ Newman's "History of the Baptist Churches in the United States," p. 276.

the foundation and fostering of Hopewell Academy, and from that to Brown University. It was a bold and brave thing to establish a college for Baptists chiefly, when there were in the entire country less than seventy churches and only 5000 Baptists.¹ In 1764, largely through the instrumentality of Mr. Edwards, the charter of Brown University, then called Rhode Island College, was secured, and in the following October the Association, noting that the charter was already obtained, urged the churches to be liberal toward carrying the same into execution. Similar action was afterward repeatedly urged, on one occasion going so far as to ask that each member give "sixpence sterling" toward sustaining it.

The beginning of the college was as modest as its projectors were bold. Edwards says: "The first mover of it was laughed at as the projector of a thing impracticable, and many promised not concurrence but opposition." In 1765 the first student of the college entered, and graduated in 1769 at the first Commencement. He was a boy of fourteen, named William Rogers, later destined to become the immediate successor of Morgan Edwards in the pastorate of our church and one of the distinguished men of the Revolutionary period.

It is curious to note the constitution of the college at this time. The Corporation, consisting of the Fellows and the Trustees, numbered forty-eight.² The entire Faculty consisted of one person, James Manning, and the entire college for nine months and seventeen days consisted of this one student, William Rogers. Other students, however, soon followed, and Morgan Edwards himself sent one of his sons to the Grammar School connected with the col-

¹ Guild's "Brown University and Manning," pp. 19, 20.

² This was the charter number, but the actual number qualified was somewhat less.

lege. At the second Commencement, in 1770, Mr. Edwards' son is thus mentioned:

"The members of the Grammar School joined in the procession. Before the assembly broke up a piece from Homer was pronounced by Master Billy Edwards, one of the Grammar School boys, not nine years of age."¹

Poor Billy Edwards!²

On February 2, 1767, the church granted Mr. Edwards leave to go to Europe in aid of Rhode Island College. He remained abroad two years, and collected in England and Ireland about \$5000 for the infant college, of which he was a Fellow from 1764 to 1789.

While Brown University owes its origin to this church, this church in turn owes a large debt to the University. Not only was James Manning, its first President, one of our preachers, but its first graduate, William Rogers, and four later pastors, Ustick, Holcombe, Brantly, and Boardman, were all graduates of the University, to say nothing of the individual members of the church who have there received their education.

Edwards was not only a prominent mover in education,

¹ Sears' Historical Discourse at the Centennial Celebration of Brown University, 1864, p. 8.

² Through the kindness of E. R. Siewers, Esq., of Philadelphia, a great-grandson of Morgan Edwards, I am allowed to quote the following from a brief autobiography of his grandfather, Joshua, the younger of the two sons of Morgan Edwards, who survived to adult life. It is most interesting as showing the educational customs of the times. It shows that Joshua, as well as his brother "Billy," had a pretty hard time in his early school days:

"Owing to either his father's settled opinion that education can not be commenced too soon, nor too actively carried forward; or to the influence of a very cordial friendship that subsisted between that careful guardian and a Rev. Mr. Kennersley, who then occupied, with great reputation, the Professor's Chair of the Academical department of the Philadelphia College,—the narrator was, at the dawning of his seventh year, placed in that classical seminary, the rules of which were absolute; its discipline rigid, its exercises measured out by a liberal scale and exactness of performance insisted upon. . . . During Summer two extra hours of attendance, from six to eight in the morning, and even the holydays had their prescribed tasks."

but also in the physical condition of the church. The old brick meeting-house, erected on the site of the wooden Keithian building in 1731, in its turn was pulled down, and another brick church, 42 by 60 feet, erected. While these alterations were being made the meetings of the church were held in the College of Philadelphia (now the University of Pennsylvania) during a part of 1762-63.

In 1770 Edwards again manifested his literary activity by publishing his "Materials toward a History of the American Baptists," in twelve volumes, of which I show you a copy of the first volume, kindly loaned by Deacon Clevenger. The materials for this work he collected on his numerous journeys as far north as New England, and as far south as the Carolinas. It is remarkable how accurate and how full all his statements are. In fact, this work is a storehouse of knowledge from which all later historians have drawn. Had this volume never appeared, the history of our church down to the time of Edwards would scarcely be known.

In 1770 a striking event occurred in his life. On January 1, 1770, he preached a sermon on the text "This year thou shalt die."¹ It arose from his strong presentiment since March 9, 1755, that March 9, 1770, was to be the

¹ A copy of this sermon in the Philadelphia Library reads :

"A NEW YEAR'S GIFT

"Being a sermon delivered at Philadelphia on January 1st, 1770 and published for rectifying some wrong reports and preventing others of the like sort, but chiefly for the sake of giving it another chance of doing good to them who heard it. By Morgan Edwards, A. M., Fellow of Rhode Island College, and Minister of the Baptist Church in Philadelphia. Printed by Crukshank, in 2nd Street, two doors below Chestnut Street."

In this sermon he alludes to a gentleman (himself) who "on the 9th day of March, 1755 was seized with a persuasion that at the end of full fifteen years from that time he should be dead. The impression was sudden and strong; so strong as not to leave a doubt respecting the issue and has continued the same to this day." . . . And again: "It is certain, morally, that someone of us will die this year. . . . There is among you one who firmly believes that he is the man."

last day of his life. So vivid was his sermon that every one was on the tiptoe of expectation lest every breath should be his last. He was, however, of large frame and in

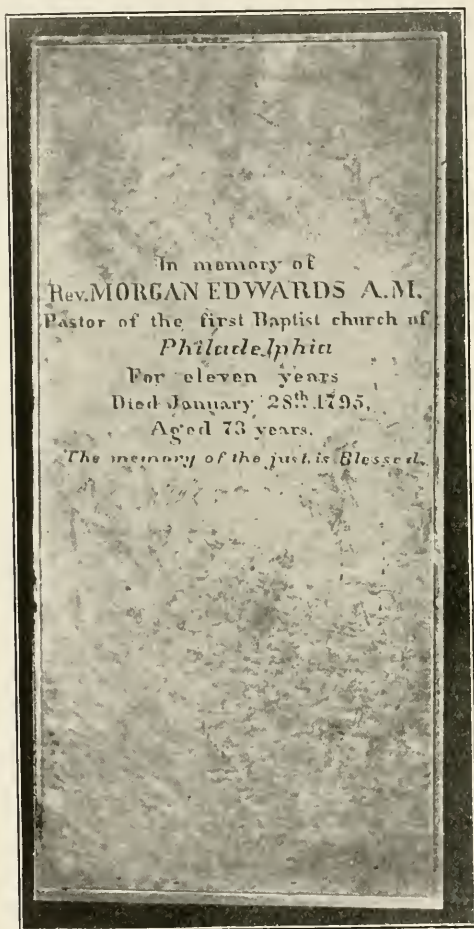


FIG. 13.—TOMBSTONE OF MORGAN EDWARDS, ORIGINALLY IN THE OLD BURIAL-GROUND IN LAGRANGE PLACE.

[Kindly photographed by Mr. Thornton M. Lynch.]

vigorous health, and in spite of his fears these carried him through life for twenty-five years longer, as he did not die until 1795.

The latter part of his life was much clouded by two misfortunes. He was the only Baptist clergyman in America who sided with the mother-country in the Revolutionary War, and one of his sons, "Master Billy," became a colonel in the British army.¹ The Committee of Safety ordered him to be secured as a dangerous person, but one of our fellow-members, General Miles,—an ancestor of the late Colonel Chas. H. Banes, and a very prominent Baptist at that time,—Chairman of the Committee, and later Mayor of Philadelphia, hid him in his own house, and then expedited the officers on their way. On August 7, 1775, however, Edwards signed a recantation of his Tory principles, as follows:

"At a meeting of the Committee of White Clay Creek, at Mr. Henry Darby's, in New York, August 7th, 1775, William Patterson, Esq., being in the chair, when the Rev. Morgan Edwards attended and signed the following recantation, which was voted satisfactory, namely:

"WHEREAS, I have some time since frequently made use of rash and imprudent expressions with respect to the conduct of my fellow-countrymen, who are now engaged in a noble and patriotic struggle for the liberties of America, against the arbitrary measures of the British ministry; which conduct has justly raised their resentment against me, I now confess that I have spoken wrong, for which I

¹ As an offset to this, the younger brother, Joshua, served in the American navy. Mr. Siewers, Joshua's grandson, has a certificate from the Bureau of Pensions showing that this son, Joshua, served in 1782 for a year as surgeon's mate on the "Hyder Ally" (sixteen guns) and the "Duc de Lauzon" (twenty guns) of the American navy, for which service he received a pension in 1832, when sixty-eight years of age. He died February 9, 1854, at ninety years of age, having received his pension until his death. Mr. Siewers, then a boy of nine, remembers him very well. Morgan Edwards lived at No. 40 North Second Street, in the immediate neighborhood of the church.

am sorry and ask forgiveness of the public. And I do promise that for the future I will conduct myself in such manner as to avoid giving offense, and at the same time, in justice to myself, declare that I am a friend to the present measures pursued by the friends of American liberty, and do approve of them, and, as far as is in my power, will endeavor to promote them. · MORGAN EDWARDS."¹

In 1781 (July 2d) our Minutes show that charges were preferred against him for "Imorral Conduct, and Disorderly walk," the specifications being "Inattention to publick worship, Joining yourselfe with Drunkards, Frequenting Taverns, Being often Intoxicated."

On December 3d Mr. Edwards, in a public meeting of the church denied entirely the first charge, and as to the second "Replied that for 2 years and 6 Months past he haid not ben Any way Intoxicated with Liquuer, Except one time that he had ben Deceived in taking Bark quallified in Spirits, for a faver, by the Docter's Direction . . . he Acknowledged that some time before that already Mentioned, he had ben overtaken with Liquer, that he was sorry for it, and had prayed for forgiveness . . . and that as to the Company he kept, they were by no Means Drunkards, But on the Contrary they were men of the Best Reputtation in that part of the Countray."

After much discussion of the evidence taken, on July 4, 1785 (it will be noticed that the national holiday was not observed), he was finally excluded from the church because of his persistence in his use of spirituous liquors. The Minutes show that remembering his great services this was done most regretfully, but under a painful sense of duty, and was unanimously agreed to. The Minister was requested to read and execute the same on the afternoon of the Lord's Day, July 24, 1785. From that time he made repeated efforts to be restored. The church always inves-

¹ Guild's "Brown University and Manning," p. 16.

tigated his conduct, but finding that he had not been repentant for a sufficiently long time, or that unfavorable accounts had been received, or that his testimonials of good conduct were not deemed sufficient, his request was refused until October 6, 1788, when he was again received into the church.

I have detailed this at some length in spite of its unpleasantness, for the reason that, although the use of ardent spirits was then almost universal, it shows that the church as a body early took a stand in favor of temperance, and did not hesitate, even in the case of by far her most distinguished clergyman, to carry to a logical conclusion the discipline of the church in cases of drunkenness.

Not only were they strict disciplinarians as to intoxication, but, on occasion, they spoke their mind very freely. For instance, on September 4, 1762, we find the following minute :

“ Dr. G. Weed proposed to preach for us occasionally. The thing was considered and this answer returned. ‘ The church return our Brother Weed thanks for his desire to serve the church ; but would defer the proposal until they see it necessary to invite Mr. Weed thereto.’ The doctor was not pleased and said y^t was like a trick which Dr. Faustus played with the Devil.”

Later, April 2, 1763, the church found fault with Weed for preaching in the hospital as a minister when not ordained, saying they “ knew our Bro. Weed well, yet are not willing to know minister Weed.” They reminded him also of his former invidious comparison ; but still later, they made him two presents of £12 and £15 respectively to help him in the study of divinity.

On July 8, 1771, Morgan Edwards, in view of his declining age (though he was not quite fifty), proposed to the church “ that they should look out for a popular preacher,” and that he would resign half his salary in order to enable

the church to pay him, and offered to aid them to find one either in Europe or America, and meantime he would continue to serve them—a very generous offer in view of the fact that on the 19th day of August a committee reported that the church was indebted to him in the sum of £392 5s., for which he generously agreed to take £216 13s. 4d. as full payment, provided it was met within six months. The committee recommended that his salary should cease from this date, and that a subscription should be raised in order to pay him, which was done October 7th.

The preponderance of the Welsh element in the early history of the Philadelphia Association, and especially of our own church, is worthy of note. Of the first six joint pastors of Pennepek and Philadelphia, three—Samuel Jones and both the Morgans—were Welshmen, to whom are to be added their immediate successors, Jenkin Jones and Morgan Edwards. Their force of character counted for far more than their mere numbers. To this fact is due the sturdy Calvinistic faith, which was characteristic not only of our own, but of nearly all the churches of the Philadelphia Association. Even so late as February 14, 1831, separate services in the Welsh language were held in our church. The Welsh names at present so familiar on the line of the Pennsylvania Railroad bear witness to the many Welshmen who settled in this vicinity.

On January 6, 1772, a committee was appointed to ask Rev. Samuel Stillman (a Philadelphian by birth) to supply the church as their stated minister, and in a letter they refer “to the populousness of this great city” as “well known to him.” In view of the fact that at that time the population was not much over 30,000, it naturally causes a smile when we recall our present population. It is noticeable, also, that in this same letter to Mr. Stillman they carefully specify the exact means of support, as follows :

“Our Funds for the support of a Minister are the personage, or £40 p. ann. in lieu thereof if more agreeable, the money arising from the pews w^{ch} if all let as we doubt not they soon w^d be on your Settlement amongst us amo^t to upwards of Two hund^d and thirty pounds a Year, £10 p. ann. from the legacy of W^m Branson & Six pounds from Sarah Smith Donation, this is all appropriated for the Minister.”

Mr. Stillman, unfortunately, declined to come, and on November 7, 1771, a call for “the trial of your gifts for the winter season” was sent to Mr. William Rogers (Fig. 14), though he was then not twenty-one years old and had only graduated from Brown University in 1769, at eighteen years of age. His visit having proved satisfactory, on March 4, 1772, a large number of the brethren of the church and the “well wishers,” as the congregation very frequently were called, met to extend a call to him “for three years certain from this time, and as long afterwards as he, and the Congregation may in future agree.” It is a strange custom that the early ministers often seem to have been called for a very specific short time. But Rogers was unwilling to bind himself for three years, and on May 4, 1772, “Mr. Rogers, being present, said that he willingly accepted the call of this Church and Congregation for *one* year certain from the 4th of March last and as long afterwards as he and the Church and Congregation may agree.”

Although there were other neighboring churches, yet it is noted that—

“Isaac Jones by special appointment of the whole Church and Congregation gave the right hand of fellowship to Mr. William Rogers admitting him a member and minister of this Church and Congregation agreeably to the terms above mentioned.”

On December 5, 1774, Mr. Rogers gave notice that he had “determined to leave us at the time *his year is up* which will be on the 4th of March next.” This was due to the

fact that he was about to enter the service of his country; for in March, 1776, he was appointed sole chaplain of three battalions of foot raised by the General Assembly of Penn-



FIG. 14.—REV. WILLIAM ROGERS, D.D.

[From Rippon's "*Baptist Annual Register*," 1798-1801, Vol. III. Kindly lent by Brown University.]

sylvania, and in January, 1778, he was appointed brigade chaplain of the Continental army, which office he continued to hold until June, 1781, when he retired from the military service.

During Rogers' pastorate the congregation largely increased, and he drew men like Dr. Benjamin Rush to the church. Naturally, he was thrown into intimate and cordial relations with Washington.

Even while in the army he still occasionally preached for us, as we find in a note, March 28, 1780, as follows: "Resolved to give Mr. Rodgers Eight Silver Dollars or the Exch^s thereof, he having preached four Sabaths, the Next Sabith Included, the Exch^s to be Cumputed at 60 for one."

As nearly as we can estimate their purchasing power, certainly eight silver dollars for preaching eight, if not twelve, sermons on the four Sundays he spent here were not calculated to encourage extravagance in his family.

The disturbance of the currency is strikingly shown in this and other Minutes at that time. When Mr. John Gano spent five weeks and two days with us the church paid his board-bill, amounting to \$1056, at the rate of \$200 a week; and Mr. Aldrich, who brought back from Trenton the horse which Mr. Gano rode, was paid at the rate of \$70 a day. This small Minute Book No. 3, of 250 pages, cost \$16 in 1780.

The ministers in those days were also accustomed to very plain speaking. Thus, on March 8, 1780, "It was resolved that £200 be paid to the Rev John Gano for his services during his present visit." Mr. Gano, two days later, informed them that he "Conceived the Sum of Two hundred pounds which they had Allowed him for his present visit, was by no means sufficient, And Signified to the Committee, that if there was to be Difficultys in Money Matters, he would be glad to have them Explained now."

Then follows a very odd statement, which seems to indicate that it was the custom sometimes to purchase clothes for the Minister.

He said—

"That he had Considered The £679.2.6. Laid out, in Clothes for him, as a free gift, for which he held himSelf Bound to Make Returnes in gratitue. He Also Said, that upon his Recolecting, that the Committee Might probably have Intended the Two Sums Jointly, to be a Compensation for his visit, That Even in this point of view he Could not Conceive them in any ways Sufficiant, or Equall to what they proposed Making up for him by the year. [He had been offered for the year £250 "hard money."] Where upon the Committee Imediately Agreed to Reconsider the Resolve of the Last Meeting, for giving M^r. Ganoe Two hundred pounds, and Resolved that inas-Much as M^r. Ganoe was Dissatisfied, they would give him as Much more as would Make up the Two hundred pounds, and the Six hundred and Seventy Nine pounds 2/6 paid for the Clothes, to one Thousand pounds."

On May 4, 1781, is a similar vote.

"Thomas Shields Treasurer, is requested to pay Benj^m Shaw his Acco^t £6.12 specie for Making a Suite of Clothes & Sundrie Trimings, for M^r Hughs . . . he is Also Requested to pay John Mc Kim his Acco^t for 2 y^{ds} Black Cloth & Sundries for M^r Hughs . . . Am^t £9.3.9 specie."

In 1780 Yale, and in 1786 Princeton, made Mr. Rogers a Master of Arts; and in 1790 the University of Pennsylvania made him a Doctor of Divinity. In March, 1798, Rogers was appointed Professor of English and the Belles-Lettres in the College and Academy of Philadelphia. He remained in the Faculty for twenty-three years. He died April 7, 1824, at the age of seventy-three; and on April 12th the church erected a tombstone, of which figure 15 is a facsimile.

In Rippon's "Baptist Annual Register" for 1798 to 1801, volume III, page 202, I found a curious note among the various publications of the "Rev. William Rogers, D.D., Philadelphia. The Prayer delivered on Saturday the 22d of February, 1800, in the German Reformed Church, Phila-

delphia: before the Pennsylvania Society of the Cincinnati, Published by particular Request. 8vo, pp. 12." I

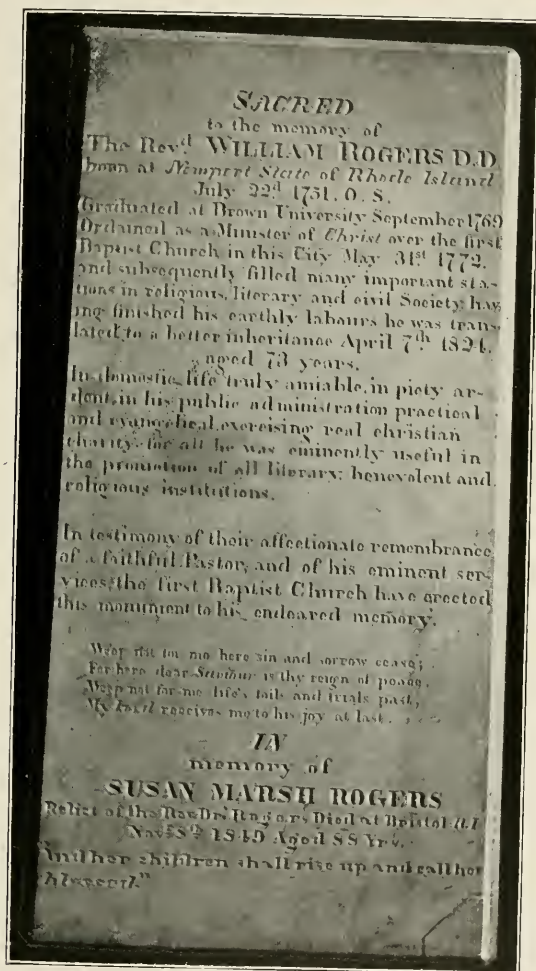


FIG. 15.—TOMBSTONE OF REV. WILLIAM ROGERS, D.D., ORIGINALLY IN THE OLD BURIAL-GROUND IN LAGRANGE PLACE.

[Kindly photographed by Mr. Thornton M. Lynch.]

must confess that the patience of the "Cincinnati" may well have been exhausted by twelve pages of prayer. It must have rivaled a long prayer I once heard described by a bright woman as "historical, biographical, and miscellaneous." Another portrait of Rogers as a young man is in the collection of the Historical Society of Pennsylvania.

The troublous times of the Revolution, heralded by the resignation of Mr. Rogers, are now frequently manifested. Our Minute Book No. 2 terminates May 8, 1775, and Minute Book No. 3 does not open until August 16, 1779. In "An Address from the Baptist church of Philadelphia to their Sister Churches of the same Denomination throughout the Confederate States of North America. . . . Philadelphia, Printed by Robert Aitken at Pope's Head Three Doors above the Coffee House in Market Street. M.DCC.LXXXI" (Fig. 16.)

(this was before there was any "United States of America"), and dated May 14th of that year, they mention—

"With real sorrow, that, for several years past, we have been destitute of a fixed minister among us. Our dependance for supplying the pulpit has chiefly been on those, who are settled in the adjacent churches, and such as occasionally, in the course of their travels, visit the city."

Among others who served them were two brothers-in-law, who repeatedly appear both in our own and in Baptist history: John Gano and James Manning. On July 5, 1779, the Committee reported to the church that Mr. Manning "was disposed to spend some time amongst us," and resolved that "some plan be fallen upon to render him comfortably supported during his stay." Four persons were appointed to "hand about the subscription." He spent some months with the church at that time, certainly from June until August, and possibly longer.

On September 25, 1779, two letters were "forwarded with the utmost expedition to Mr. John Gano, one to the

A N
A D D R E S S
F R O M T H E
B A P T I S T C H U R C H,
I N
P H I L A D E L P H I A,
T O T H E I R
S I S T E R C H U R C H E S
O F T H E S A M E D E N O M I N A T I O N,
T H R O U G H O U T T H E
C O N F E D E R A T E D S T A T E S
O F
N O R T H A M E R I C A.

DRAWN UP BY A COMMITTEE OF THE CHURCH,
APPOINTED FOR SAID PURPOSE

P H I L A D E L P H I A:
PRINTED BY ROBERT AITKEN, AT POPE'S HEAD,
THREE DOORS ABOVE THE COFFEE HOUSE, IN MARKET STREET.
M.DCC.LXXXI.

FIG. 16.—FACSIMILE OF THE TITLE-PAGE OF THE PAMPHLET ISSUED BY THE CHURCH AFTER THE WINCHESTER TROUBLES.
[From a copy kindly lent by Brown University.]

army the other to his family in the Jersey." They urged, among other reasons for him to accept the call, that he "would be spared the dangers of the field" and have a happy home "with the wife of his bosom and tender offspring." Mr. Gano, however, declined the call. I present the correspondence entire (Minutes, Sept. 25) as a specimen of English composition and a portraiture of the troubled times. The church clerk is responsible for the spelling and grammar:

"LETTER TO MR. GANOE.

"Philad^a 1779.

"Dear Sir

"You May Rember that Last year, you Rec^d a Call from this Church and Congregation—In Consequence of which you paid us a visit—But your Stay was too Short to Cindle the Dead Coals in a flaine—we are Sensible at that time things had a gloomy Apearance, which had no Doubt a Tendency to Discourage you from settling Amongst us—But we Can with pleasure Informe you, things ware a Differant Aspect, with us at present—Some Months ago M^r Still Spent Some time with us, he not only Colected the people together, But was Instrummentall, in Some good degree, of knitting their hearts, as the hearts of of David and Jonathan, and though Javlines of Discord has ben throne amongst us, they have only Served to Increase our Zeal, for the promoting the Redeemers Kingdom—Soon After we were fav^d with a visit from M^r Manning, whose presence and preaching was very Reviving, and During his Stay with us there Apeared more Love and unity then we have Seen for Some years past—Before M^r Manning Left us the Church and Congregation were Called together to Consult on ways and Means to Suply the pulpit. a number of persons were Nominated, as present Suplys—But the unanimous voice was for M^r Ganoë to be the Settled Minister—at this Meeting a Committee were Chosen, for Suplying the Pulpit, Calling a Minister (to setle amongst us) Superintending the Leting of Pews, and Carrying about a Subscription paper, to which Business they have Stedely Attended—We have frequent

Applications for Pews, and the Subscription fill^s up fast So that with those, and the Several Donations Left for the Supporte of a Minister we Doubt not but we Shall be able to Raise a Comfortable Support for yourSelfe and famely—The Committee therfore being Deeply Concerned for the Intrist of True Religion in generall, and the prosperity of that particular Religious Society to which we Belong, do in the name and Behalfe of the Church and Congregation, Earnestly Repeat our Call to you hoping you will not fail to Come and Settle amongst us—And there are Many Concurring Circumstances that gives us Reason to hope that you will Determin in our favour—in the first place we are Sensable that you are a Real friend to the Baptist Intrist—Therefore flatter ourselfe, that you Cannot withstand the Repeated Calls of a people that are, and have ben for a Long time, as Sheep having no Sheeperd—Especily when you Consider the force of our Lords Command, to his Disciples Feed my Sheep, says he, feed my Lambs—another Circumstance that Incurages our hope is the Disagreeable Consequences that must attend your present Situation, Being Absent from your Family—Those that have Experinced Simmellar Circumstances Can truly Simpathise with you.—What Ancious thoughts must arise in the Mind of an Affectionate Husband and Tender Parent, about the well fare of of the wife of his Bosom, and Tender Offspring—And on the other hand what Distressing Sensations must fill the Breast of the Dear partner of all your Joys and Sorows, when Contemplating on the Many Dangers to which you you are Exposed—Every Report Must be Like a Dagger to the heart—But Deleasy forbids Inlarging on this head—And from the whole, would Draw this Conclution, that a fixed, Setled place, would be More Agreeable to one of your Age, and More pleasing to your Family—you Cannot be Insensable Sir, of the uncomfortable Prospects which will present them Selves to us, if we are not so happy, as to be Suplyed verry Soon with a pastor to Administer the ordinances, which are as Breasts of Consolation, and to Dispencc the gospel, to us, in a Stated Manner—As there is two much Reason to Aprehend that in a City Like Philadelphia the people will wander from place to place,

many of them parhapes, Never to Returne—And as Luke-warmness will folow, or perhaps, a totall indifferancy to Religion may Ensue—We do therefore again Intreat that you will Accept of our Invitation, Not for our Sakes only, But Also for the Sake of the Rising generation, whose welfare and Religious Improvement we trust will plead in their Behalfe—you know that Devine Inspiration Informs us that faith Comes by hearing—and how Shall we hear without a preacher—To Conclude we trust that you will take our Circumstances in to Serious Consideration, and Informe us as Speedely as you Can, of your Determination—May it be fabourable to our Requeast and in the forming of it, May you be Derected by that wisdom which is from above—with unfained Esteem we Subscribe our Selves

Sir
your Affectionate Britⁿ—

N. B. The Church and Congregation have Agree^d to provide you with a house, and Defray the Expençe of Moving your Family to Philadelphia, previous to which Should be glad you would favour us with a visit.—”

To this letter Mr. Gano replied as follows:¹

“I have received your call—have considered its contents, feel for and simpathise with you and the cause you are pained for the permotion of in this place—I thank you for the respect exprest there in, and think the more of it as you have long known me—Nineteen years ago I serv’d this Church stiddely for a season—my defects and the Expences of my family was then known and born with, the time being expird and your Expected Suply cumming from a broad you had no farther need of my services—Then I excepted a call to New York—Christian frendship has continued—yet suffer me now to remark without fained humility, I was then in my own esteem unequal to the place altho then in the Prime now in the declines of Life, my family then small now Large and more Expensive, the Church probably from its late Political difficulties,

¹ Minutes, Feb. 21, 1780.

the death and removal of members, the heavy taxes of the times, may be less able to bear the charge of a family like mine who having been long unsettled and flying from place to place which with Losses and expences without the advantage of replacing are reduced to an appearance however neighbourly like, in a Back place, yet rather reproachfull in this place to a Church like this. Neither is the sum mentioned in your Call at the present exchange any way adequate to a present support all of which I could leave to God did I satisfactorily know his will and consequently my duty—in the present case—I do not. I am obliged to compare my present standing in the army, the merciful Providence that put and has preserved me there, the ways and means of a former and present Support for my family with this call to learn my duty—and that you may be better Judges with me I must be explicit in stating the contrast in my own breast as I in some measure sensibly feel it at present—I have said providence put and has continued me in the army for these reasons—I never sought it I never did neither did I ever expect to like the life—many things I have (and must) see and hear in the army very abhorrant, but little Christian, conversation, no retirement or study, discouraging prospects of convincing or converting sinners or quickning and edifying Gods children, and having no disposition to court the hardships and fatigues of Campaigning, and had not the contest appeared to me just and of so much importance to my Country both in a Civil and Religious Sense as to render me incapable of refusing any Services or Suffering I might be called to in it—at the same time knowing that there were popular men of Character in the Ministry that left the City also, and some in the state beside, that by their temporary acceptance manifested a readiness to a service—that on the whole I have not known but God meant to keep me ready as an instrument in some future day when the Enemy shall leave New York City to assist that broken Church where so much of the best of my time has been spent (and leave it they will or come here again) and should I leave the army Contrary to the desire of not only those of the first Military Characters in the State as also some eminent in the Civil I should probably in a

late day fling all those advantages that I might expect from the State in favour of that Church into a hand not so Enical to it—my family has some how been preserved and Supported—neither is the prospect at present less promising for the futer—We late last spring got on a little Place, altho much out of repairs, (and a poor Habitation) it is fertile in pasturage and will afford near twenty Tuns of hay, has an Orchard, and my son altho an intire stranger to farming, yet turn'd in to assist the Family, and with a little help they procured and raised something of a Summer Crop of almost every kind, and has now near twenty acres of wheat in the Ground which place I rent at Sixty seven pounds Continental per Year—many disadvantages are we under, and perticularly the Education of Children—this vew of the case I hope will show you my difficulty in determining and expect you will not take it unkind should I not exopt your Invitation &C."

In October, 1780, the church was divided in the selection of a new pastor, some favoring Mr. Winchester, and some Mr. Heart. Accordingly, the following unusual manner of settling it was agreed upon October 19, 1780:

"It was Agreed by a Majority that M^r Winchester be Invited to preach on Saturday Evining, and that he be Requested to publish that M^r Heart will preach Next Sabbath, and that M^r Heart be Requested to publish a Meeting of the Church and Congregation on Monday Afternoon at three O'clock, for the Express purpose of taking the sence of the whole, more fully, which would be the most Agreeable to them for their Minister, M^r Winchester, or M^r Heart."

The decision was in favor of Mr. Winchester (Fig. 17), who accepted the call on October 23, 1780.

This was a most unfortunate decision. At first he was most successful, and drew large crowds, including many clergymen. But under date of March 5, 1781, less than a year after he accepted the call, Mr. Winchester was accused of holding the doctrine of the "final restoration of bad men and angels from hell." On the same evening the

following protest was signed individually on the Minute Book itself by ninety-seven persons :

“Whereas the Doctrin of universal Restoration of Bad men and Angels in the fullest Extent has for a Considerable time privatly and of Late More publickly ben Introduced Among us, and is now openly Avowed by Som of the Members, to the great Disorder and Confusion of



FIG. 17.—REV. ELHANAN WINCHESTER. FROM HIS "LIFE" BY STONE.
[Kindly lent by the American Baptist Historical Society.]

our Church, and wounding the hearts of Many of the Brethren Contrary to our Confession of Faith—We whos Naims are underwritten do in the Most Sollom Manner from Reall Conviction of Duty Seriously protest against the Same, as a Most Dangerous Hericy."

The "Address" already alluded to (p. 61) gives a more consecutive history of the trouble than do the Minutes.

Mr. Winchester was called upon by the protestors and requested to desist from preaching, and finally the meeting-house was locked against him and his adherents. So sharp, however, was the quarrel that on March 6, 1781, the day after he was requested to give up preaching, his adherents broke open the church and took forcible possession of it. Winchester preached on that evening, and on the ensuing Sunday administered the Lord's Supper. On Monday, April 21, 1781, the church invited six neighboring clergymen to advise with them. After meeting with committees representing both parties, the Council gave it as their opinion that the doctrine of universal restoration was a deviation from the Philadelphia Confession of Faith, and that those of the church who had pronounced against the doctrine constituted the rightful church. They recommended that Mr. Winchester be dismissed. As a result, the Minutes for some time are full of exclusions of the adherents of Winchester. A law-suit followed by which the Winchester party endeavored to obtain possession of the property; but on the 9th day of July, 1784, the Court decided adversely to their claim.

It is noticeable that among the persons who signed the address alluded to are Colonel (later General) Samuel Miles, Rev. William Rogers, Thomas Shields, and John McKim, all most prominent members of the church.

A curious side-light is thrown on the Winchester controversy in a letter from Dr. Manning to Mr. Ustick, our next pastor, dated March 4, 1785 (when Winchester was less than thirty-four years of age), in which he says:

"In your letter to Mr. Pitman you mention Winchester as in possession of his fifth wife and a red coat. Please in your next give us the particulars of that eccentric genius, his adherents, success, etc."¹

Winchester died April 18, 1797, aged forty-six. Un-

¹ Guild, *loc. cit.*, p. 399.

questionably, he was a man "of sincere piety notwithstanding the change in his theological opinions."¹ His moral character was never impeached and his piety was universally admitted.

After Mr. Winchester left the church, on October 27, 1781, Mr. Rogers, who was still connected with the church as a member, though not as our minister, informed the church that—

"He had Delivered their Letter to Pres^t Manning who was now present in person, and would Answer to the Church, as to his Intention of Complying with their Requeast to become their Minister."



FIG. 18.—REV. THOMAS USTICK, A.M. HIS ONLY KNOWN PORTRAIT.
[From the Collection of the American Baptist Historical Society.]

Mr. Manning then said that—

"His Secular Affairs, and Conections with the publick where he lived would by no Means Admit of his Complying with their Requeast, any farther than to pay them a Short visit,"

and he (Manning) recommended Mr. Ustick as a man well calculated to suit them.

Accordingly, on the 29th of October Mr. Ustick was invited to pay a visit for three or four months. He left Providence on the 17th of December, 1781, and reached Philadelphia on the 8th of January, 1782. The visit proved

¹ *Ibid.*, p. 384.

acceptable, and on August 5, 1782, Mr. Ustick (Fig. 18) was received into the fellowship of the church as their minister.

The Revolution had made sad inroads into the member-

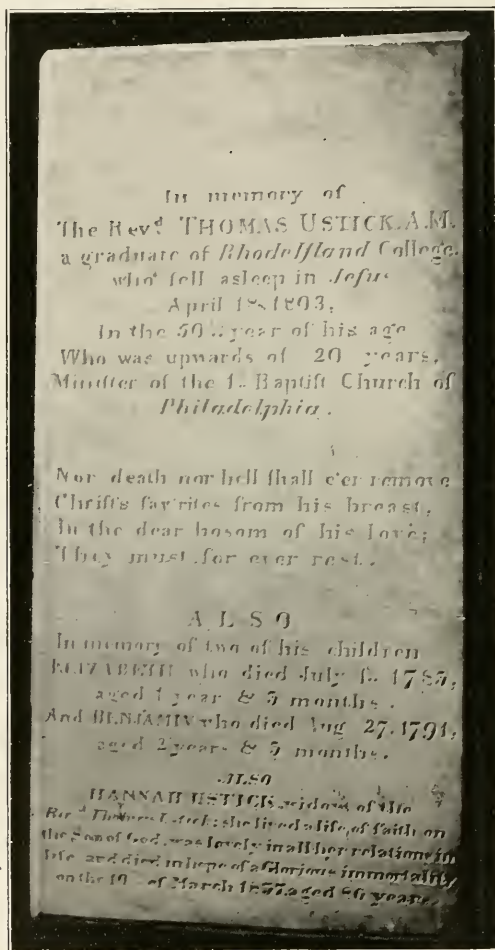


FIG. 19.—TOMBSTONE OF THOMAS USTICK, ORIGINALLY IN THE OLD BURIAL-GROUND IN LAGRANGE PLACE.

[Kindly photographed by Mr. Thornton M. Lynch.]

ship of the church. In 1775 the membership was reported as 174, but it had fallen in 1792 to 87. This was not only in consequence of the political disturbance of the times, but was also due to the fact that they had had no settled minister (except for the year that Mr. Winchester was pastor), and by reason of the loss of membership owing to the Winchester trouble. Mr. Ustick died April 18, 1803, beloved and regretted by all of the church. Figure 19 is from a photograph of his memorial tablet. In that time the church had so prospered that the membership was reported to the Association as 181, and this in spite of the ravages of yellow fever in 1793, '97, '98, and '99.

Several times the Association resolved to meet in Philadelphia "if no contagious disease existed." The Minutes of the church also repeatedly refer "to the presence of the calamity," and in 1797, the year of the worst epidemic, no meeting of the Association was held.

On January 7, 1799, £30 were presented to the sexton, William Jackway, "for his particular attention during the late awful calamity," and it was appropriately ordered to be paid "from the burial ground money."

In 1798 the deacons were appointed to make an accurate account of the names of all the surviving members of the church, showing what devastation has been wrought by the plague. Mr. Ustick did not escape; several of his children fell ill with the fever, but fortunately all of them recovered. He was offered an asylum in Bucks County by Mr. William Watts, but he courageously declined the offer, and labored with unselfish devotion throughout the epidemic side by side with Dr. Rush.

On February 4, 1805, Dr. William Staughton (Fig. 20), of Burlington, N. J., accepted a call from the church "for a year," specifying, however, that "as their means were limited if he found it necessary for the completion of his support he was to have liberty to have recourse to other

employment." His salary was fixed at "\$600 and all of the evening collections which were made during the same period." On April 8, 1805, Dr. Staughton and his wife were received into the church, the Moderator extending to him the hand of fellowship. On March 10, 1806, he was elected permanent pastor. With the coming of Dr.



FIG. 20.—REV. WILLIAM STAUGHTON, D.D. FROM HIS "LIFE" BY REV. S. W. LYND.
[Reproduced from a copy kindly furnished by the Bucknell Library of Crozer
Theological Seminary.]

Staughton a new era dawned on the church. Dr. Staughton was not only an educated man, but, like Edwards, was a man of great activity, and of great power as an orator. The congregation soon increased in numbers to such an extent that the church was always crowded. In 1807, only two years after he came, the membership was reported at 307, and in 1810 it had increased to 473. In 1806 a sub-

scription was started for enlarging the church to accommodate the constant crowds (Fig. 21). The old parchment subscription-list of over 100 names still exists. It is headed by Isaac Jones, Esq., "one of his Majesties Justices," with the largest subscription, of £100, while the smallest is 7s. 6d. One man generously pledges £5 in work. Among the

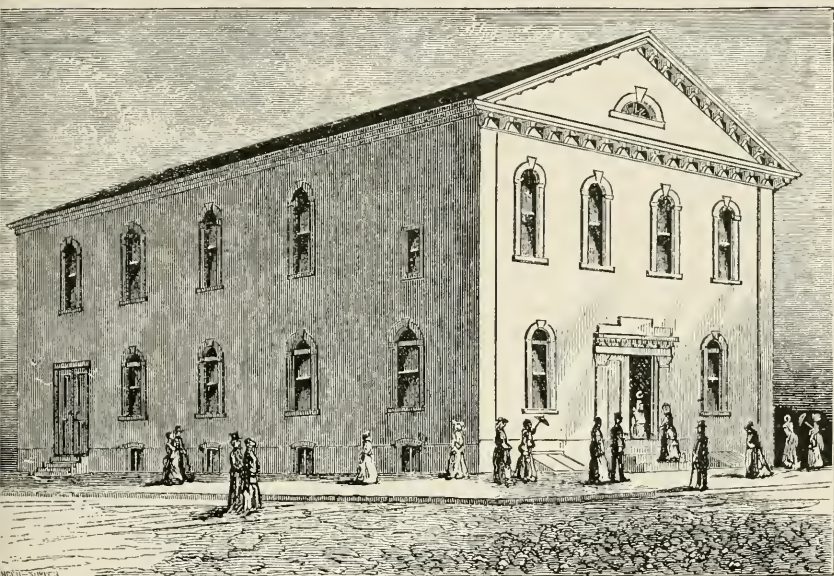


FIG. 21.—THE CHURCH IN LAGRANGE PLACE AFTER ITS ENLARGEMENT IN 1808.
[From Spencer's "Early Baptists of Philadelphia."]

subscribers many familiar names occur, such as Loxley, O'Hara, Moulder, Levering, Rees, Miles, etc., some of them still honored names among us. A Minute, May 11, 1818, states the cost at \$15,000.

"No pastor of any denomination in Philadelphia," says Dr. Thomas D. Mitchell (Appendix L)—

"Retained so large a popularity for so long a period of

years. Many a time have I seen the enlarged house most uncomfortably packed, and many were compelled to go away for lack of room. The people came from every quarter of the city and this laid the foundation for numerous places distant from the church edifice."

Not only did he preach within the meeting-house, but he also held sunrise meetings, near the Navy Yard, under the wide-spreading willows, which attracted hundreds. Dr. Mitchell further says :

"Often have I seen a great gathering at the latter place which, the benches could not accommodate, and yet the most perfect order prevailed while the eloquent Staughton preached Christ and Him crucified."

He sometimes preached four sermons a day.

Owing to his small salary, Dr. Staughton was obliged to take up some other employment, as he had indicated might be necessary. He not only taught in some young ladies' schools, but also, as early as 1807, had young ministers in his family in training for their work. This school of the prophets, though small in its beginning, soon was enlarged to such proportions that it is properly called the first Divinity School among the Baptists of America. Its further history is given later. He published an edition of Virgil and prepared a Greek lexicon, and his scholarship was recognized by Princeton, which gave him the degree of Doctor of Divinity when he was only twenty-eight years old. He edited one of the early Baptist newspapers—"The Latter Day Luminary," which was begun in 1818 and existed until 1824. He founded the Philadelphia Bible Society, the first woman's Bible society in the world. He became the Corresponding Secretary of the Baptist Board of Foreign Missions. In 1823 he removed to Washington to assume the Presidency of Columbian University, to which he had been elected in 1821. He resigned this office in 1829, and in October of that year started for Georgetown College, Kentucky, to which insti-

tution he had been elected President, but died, December 12, 1829, while on his journey thither, at the age of sixty.

During 1810 dissensions broke out in the church, and party feeling ran high. Renewed difficulties with Great Britain also soon led to the war of 1812. Dr. Staughton, as a born Englishman, was the object of much ill-feeling, to such an extent that a story is related that when one of the stoves smoked persistently the sexton, finding no other explanation, finally declared that "there must be an Englishman in the stove-pipe."

During January, 1811, ninety-two members of the church asked for dismissal to form the Sansom Street church, now known as the Fifth Baptist Church. They built a very remarkable structure, at present occupied as Harkness's Bazaar, at Ninth and Sansom Streets. The baptistery, which I remember very well in my boyhood, was in the center and the seats rose in an amphitheater. The eloquence of Staughton still drew to the new church the crowds which had gathered around him at the old one, and much of his best work was done in Sansom Street.

After Dr. Staughton's withdrawal, in 1811, Rev. Morgan J. Rhees supplied the church for a short time. His name will recall a host of delightful memories of his father and himself; of B. Rush Rhees, M.D., his brother, one of our most active members, a member of the Faculty of the Jefferson Medical College, and the eulogist of Dr. Holcombe; Ann Loxley Rhees, his mother, one of the founders of our Sunday-school, and others of the family so long identified with our church.

On June 14, 1811, six months after Dr. Staughton withdrew with the Sansom Street church, Dr. Henry Holcombe (Fig. 22) was called from Savannah. He had been a cavalry officer before he was of age, and his first sermon was preached on horseback to his troops. But in spite of so martial a beginning, he was noted in later life as an ardent

advocate of peace, and even took extreme ground as to the sinfulness of all war. Before 1823, when the second edition of his "Primitive Theology" was published, the Pennsylvania Peace Society was formed. Its constitution,

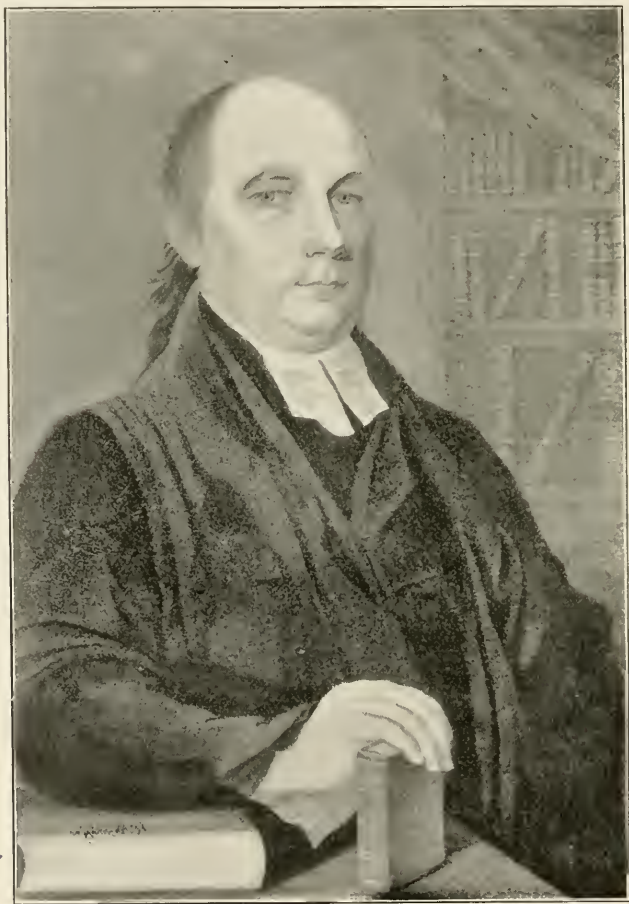


FIG. 22.—REV. HENRY HOLCOMBE, D.D.
[From an engraving kindly lent by the Bucknell Library of Crozer
Theological Seminary.]

which is published as an appendix to that work, shows that General William Duncan was President; Dr. Elijah Griffiths and Dr. B. Rush Rhees and three others were Vice-Presidents; J. L. Rhees and Dr. Holcombe were respectively one of the two Recording and Corresponding Secretaries; my uncle, Samuel W. Keen, was Treasurer; and of the fifteen Managers I recognize at least five as members of our church—that is, eleven out of twenty-six officers were members of our church. Thomas Jefferson, Adoniram Judson, and Dr. Brantly were among its honorary members. They held their meetings on December 25th and July 4th. The present Peace Society stands in no organic relation, I believe, with its predecessor. Dr. Holcombe had been very active as a preacher, and in educational work in Georgia, and had started the “Analytical Repository,” 1801–02, the earliest Baptist newspaper, I believe, in America.

During his early pastorate the church thrived. From 1812 to 1816 it had grown from 380 to 448 members. A Minute shows what in those days really seemed to be a passion for hearing sermons. November 7, 1814, Dr. Holcombe wrote, saying that, “owing to my health, I must either preach only twice on each Sabbath, or proportionally shorten each of three discourses.” He suggested that “betwixt the two sermons,” which he deemed quite sufficient for every purpose of instruction and devotion, “a comfortable meeting for social prayer be held.” It was finally arranged that the evening sermon should be omitted, but that he should preach on Wednesday evening, and that when he felt able or could get an acceptable preacher they should have an extra Sunday evening service by special notice.

Dr. Holcombe's pastorate closed at his death, on May 22, 1824, and Dr. B. Rush Rhees pronounced a eulogium upon his life and character. Fig. 23 is a facsimile of his

tombstone. Holcombe was a man of magnificent physique, standing six feet two and weighing 300 pounds, and

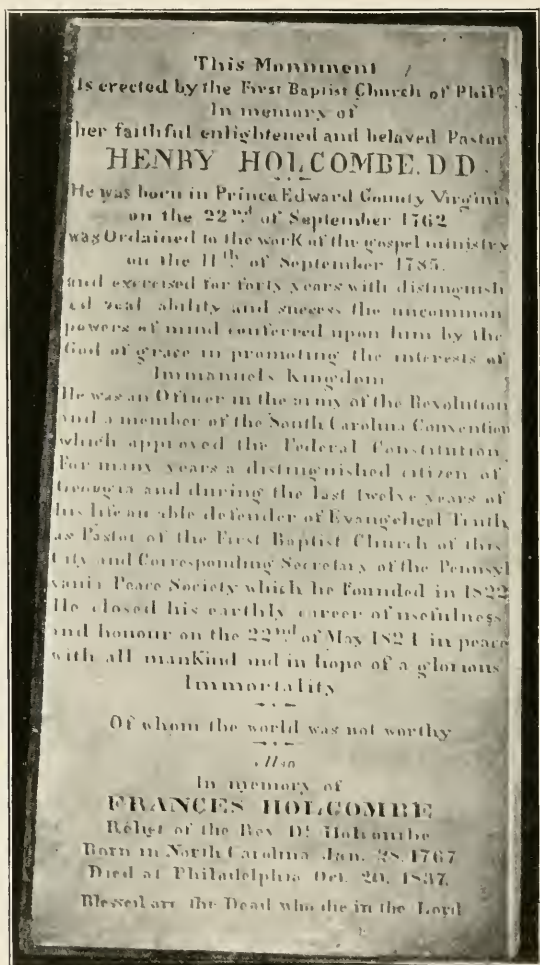


FIG. 23.—TOMBSTONE OF REV. HENRY HOLCOMBE, D.D., ORIGINALLY IN THE OLD BURIAL-GROUND IN LAGRANGE PLACE.

[Kindly photographed by Mr. Thornton M. Lynch.]

his courage was proportionate to his size. In 1802, when one John Rice had been executed in Savannah for stealing a gun, Dr. Holcombe took Rice's children to his own home, and through a Memorial to the Georgia Legislature he secured the passage of a law inflicting a milder punishment for such petty offenses.

It is perhaps worthy of special note that on June 3, 1816, Dr. Holcombe had desired to resign and return to his old charge in Savannah, largely on account of his wife's health, but that the Committee drafted a reply, which was unanimously adopted, urging upon him to remain, and that in it they laid especial emphasis upon his opposition to "Northern and other theological errors." Also it is to be observed that in the two or three years before 1816 several members were disciplined for Arminianism.

The period from 1746 to 1816 was one of remarkable growth in numbers and influence. During that period six new churches were formed in Philadelphia, as offshoots from the First Baptist Church. Thus, on August 3, 1789, thirty-two members were dismissed to form a new church at Roxborough (Centennial Memorial of the Roxborough Baptist Church). On February 7, 1803, twenty members were dismissed to form the Second Church in the Northern Liberties. On May 28, 1804, three members were dismissed to form with others the Blockley Church. On May 13, 1809, thirteen colored members were dismissed to form the First African Baptist Church, and on June 19th the use of the church was given them for a meeting, at which they were constituted as a church. On August 7, 1809, twenty-eight members were dismissed to form the Third Baptist Church at Southwark. On January 7 and 22, 1811, ninety-two members were dismissed to form the Sansom Street Church. Though it belongs strictly to the next period, yet it may as well be noted here that on February 2, 1818,

seven members were dismissed to constitute the First Baptist Church of Camden.

Not only were new churches formed, but in 1808, as already stated, the meeting-house was enlarged, during which time our church worshiped in the State House. On July 9, 1810, a two-story brick building 32 ft. by 18 ft. was ordered to be erected on the Schuylkill lot at a cost of \$1100. During this period, also, the exact date of which I have not been able to discover, a three-story school-house was built on the ground adjoining the church, in which the business and prayer meetings were held and in which the Sunday-school met—the infant school, the girls and the boys on the first, second, and third floors respectively.

Not only, however, was this period noticeable for such growth as led to the formation of a large number of new churches, but as the first period is noted for the foundation of Brown University and the formation of the Philadelphia Association, the second is equally noted for the foundation of other educational organizations and the formation of the American Baptist Missionary Union in our church.

In 1812 the "Baptist Education Society of the Middle States" was formed through the influence of Dr. Staughton and of Dr. Holcombe, and under its auspices Staughton began to instruct students for the ministry.

In 1817, at the second meeting of the Triennial Convention, the Board was authorized to "institute a Classical and Theological Seminary." In July of the same year the "Education Society of Philadelphia" "offered to the Board their coöperation in accomplishing the objects contemplated by the Convention." In August, 1818, Dr. Staughton, who was elected President of the proposed institution, and Rev. Irah Chase, Professor of Languages

and Biblical Literature, commenced instruction in Philadelphia in a private house hired for the purpose.¹

In 1821 Columbian College was incorporated, and the theological institution, of which Dr. Staughton was President, was then removed to Washington, as the Theological Department of Columbian College.

But the crowning event of this period occurred during Dr. Holcombe's ministry in 1814. This was the organization in our church of what afterward became the Missionary Union. It is not without significance perhaps that its foundations were laid during the Second War with Great Britain, and its Semi-centennial Anniversary was celebrated in 1864 in our church during the height of the Civil War.

In 1812 the Rev. Adoniram Judson, Mrs. Judson, and the Rev. Luther Rice went to India as Missionaries of the American Board of Commissioners for Foreign Missions. By the time they reached India their views on baptism had changed, and all three were baptized at Calcutta by the Rev. William Ward, of Serampore. Mr. and Mrs. Judson remained to carry on their missionary work, but Mr. Rice returned to America to lay before the Baptist Churches the wants of the heathen world.

Though our people, and especially Drs. Rogers and Staughton, had been greatly interested in the English Baptist Missionary movement, there had never been a single American Baptist Foreign Missionary until in God's good Providence these three were thus unexpectedly thrust upon us. With dramatic suddenness we were bidden to arise and provide for their wants, while they preached the good news to millions. No wonder that the picture of one devoted, fearless man and one woman worthy to stand beside such a husband, alone, in the midst of hostile myriads to whom they were preaching a strange religion, aroused an interest as intense as it was wide-spread.

¹ "Missionary Jubilee," p. 336.

Finally thirty-six delegates were appointed from eleven States and the District of Columbia to meet in Convention and devise a plan for united work in answer to the call of God. Of the thirty-six delegates, the following thirty-three met in the old First Baptist Church in Langrange Place on Wednesday, May 18, 1814:

Massachusetts.—Revs. Thomas Baldwin, D.D., Lucius Bolles, A.M.
Rhode Island—Rev. John Gano, A.M.

New York.—Rev. John Williams, Mr. Thomas Hewitt, Mr. Edward Probyn, Mr. Nathaniel Smith.

New Jersey.—Revs. Burgiss Allison, D.D., Richard Proudfoot, Josiah Stratton, William Boswell, Henry Smalley, A.M., Mr. Matthew Randall, Mr. John Sisty, Mr. Stephen Usick.

Pennsylvania.—Revs. William Rogers, D.D., Henry Holcombe, D.D., William Staughton, D.D., William White, A.M., John P. Peckworth, Horatio G. Jones, Silas Hough, Joseph Matthias.

Delaware.—Rev. Daniel Dodge.

Maryland.—Revs. Lewis Richards, Thomas Brooke.

District of Columbia.—Rev. Luther Rice, A.M.

Virginia.—Revs. Robert B. Semple, Jacob Grigg.

North Carolina.—Rev. James A. Ronaldson.

South Carolina.—Rev. Richard Furman, D.D., Hon. Matthias B. Talmadge.

Georgia.—Rev. W. B. Johnson.

As a result of their deliberations, the "General Missionary Convention of the Baptist Denomination of the United States for Foreign Missions" was established, but on account of its cumbrous name, and as the Convention met only once in three years, it was always known as the "Triennial Convention." The Executive Board of twenty-one Commissioners organized with the Rev. Dr. Baldwin as President, the Rev. Doctors Holcombe and Rogers (the first the active, the other a former pastor and still a member of our church) as Vice-Presidents, and the Rev. Dr. Staughton (also an ex-pastor) as Corresponding Secretary, an office which he held until the removal of the Board to Boston in 1826.

The Convention retained its name until 1845 when, owing to an amicable separation of the Northern and Southern Baptists, due to the slavery question, the present Foreign Missionary Society of the Northern Baptists was formed, and went into operation in May, 1846, under the name of the "American Baptist Missionary Union."

It is strange, when we look back over the enormous amount of good work done all over the world by the Triennial Convention and the Missionary Union, to see the sharp opposition which was manifested to the noble idea. "The Missionary enterprise was deemed by many pious persons as chimerical and Utopian.¹" A Rhode Island editor said: "I think it my duty to crush this rising missionary spirit."² Fortunately for the world and for the Baptist Church a wiser spirit prevailed, and the evangelization of the heathen has gone forward at a steady and accelerating pace from then until now.

Our church has had a vital connection with the Union, not only at its inception, but also later through our Honorary Pastor, who was President of the Union for four years, Samuel Smith, the veteran missionary to Siam, and other missionaries and active managers, and Dr. Tupper and two other members (Mrs. E. W. Bucknell and Dr. W. W. Keen) are members of the Board of Managers at the present time.

But not only were Foreign Missions aided by our church, but in October, 1800, on the invitation of the First Church, plans were laid for a Home Missionary Society, and in 1810 Dr. Staughton, then our pastor and Secretary of the Society, announced that there were seven missionaries in the field. In 1810 (November 9th) sixteen women, with Dr. Staughton's aid, formed a Missionary Society in our own church and entered upon active work.³ In 1818 the "Baptist Society for City Missions" was estab-

¹ "Missionary Jubilee," p. 9.

² *Ibid.*, p. 16.

³ "Life of Mary Hallman," p. 33.

lished, the forerunner of the later Baptist Church Extension Society and of our present admirable and efficient City Mission Society.

In 1815, also, another movement of untold value was begun in our church. This was the organization of the Sunday School. The first Sunday School had been established in England by Robert Raikes in 1780. The movement soon extended throughout all England, so that in 1789 there were over 300,000 scholars enrolled. As early as 1791 the "Philadelphia Society for the Support and Instruction of First Day, or Sunday, Schools," was formed. In November, 1804, the Second Baptist Church of Baltimore organized its Sabbath School. One week before our school was started, the first Sunday School in Philadelphia—that of the Second Presbyterian Church—was inaugurated. At first teaching in the Sunday Schools was deemed a secular occupation, and the teachers were paid a shilling a Sabbath, and later as much as \$100 a year.

Indeed, the object of our own school, as set forth in the Constitution of the "Sunday School Society of the First Baptist Church and Congregation of Philadelphia" in 1819, is stated to be—

"To instruct children in the first principles of an English education and endeavor with a divine blessing to impress on their young and tender minds the important truths of the Gospel."

On September 21, 1815,¹ Mrs. Ann Rhees, Miss Mary Hallman, Mrs. Sarah Ogden, and Miss Emily Ramage opened our school, with doubtful words from Dr. Holcombe, the then Pastor, and hearty encouragement from my grandfather, Deacon Joseph Keen. The school was

¹ The exact date is doubtful. Mary Hallman's account only says "the fall of 1815." Dr. Warren Randolph, "Baptists and the National Centenary," p. 231, says "Sept. 21, 1815," and in a personal letter to me states that he had this date from Mrs. Eliz. W. Moore, who was a child in the school and was connected with it for seventy-eight years. The general tradition is that the school began on the second Sunday in October.

limited to 200 scholars in two divisions, male and female, in six sections, from those of the first who could read the Bible well to those of the sixth who were learning the alphabet. A full history of the school is given later in this volume.

But this period also saw the final extinction of an early educational effort, which even in its death made an honorable record. The full history is to be found in a Report of a Committee on the "Grammar School Fund" presented to the church on September 27, 1875. This fund, the report states, was originally raised in 1756. The Minutes of April 16, 1822, state that it was begun November 12, 1760. It was incorporated April 19, 1797. It was started by contributions from the Baptist Churches in this vicinity "for the support of a Latin Grammar School for the benefit of young men studying for the ministry." Its corporate title was the "Society for promoting Learning among the Baptist Churches holding Believers Baptism by Immersion and Annually meeting in Association in Philadelphia." It seems to have been discontinued before the end of the Eighteenth Century. But the "Grammar School Fund" continually reappears on our Minutes and upon the Treasurer's Book even up to 1875. In 1838-39, however, the existing "Funds" were returned pro rata to the contributing churches, our church receiving \$2030.34. Its principal was used for building the stores on Second Street. But our church religiously paid the interest, \$121.82, every year to the Poor Fund of the church. In 1875, however, the obligation was finally canceled.

III. The Period of Contention—1816-1835.

I shall condense the history of this period into a very few words, reciting only the facts as briefly as is consistent with clearness. I shall make no comments except upon ourselves.

Those who took part in the unfortunate and acrimonious quarrels of three-quarters of a century ago are long since dead. We may well let their quarrels be buried with them, and regard them only in the light of History. This is the most Christian course and the one which makes for peace and harmony.

I have read and re-read all of the voluminous Minutes, pamphlets, reports, and papers relating to these years, and I must confess they are dreary reading. Our fathers on both sides were often quick-tempered, ready to take offense and to give vent to their feelings in strong words and unwise deeds. Let it be our part to show that we can rise superior to them.

The trouble with the Philadelphia Association began in October, 1816, and originated from the case of the First African Church. Two bodies, each claiming to be the First African Church, applied for admission to the Association. Dr. Holcombe and the members of our church believed most earnestly that the Association decided unwisely, and had admitted to membership a body which was not the true African Church, and was a disgrace to the Baptist denomination. So strong was the feeling that an energetic protest against the proceedings of the Association was made by our church.

In addition to this a personal quarrel arose between Dr. Staughton, who had been our pastor, and Dr. Holcombe, our then pastor, over the case of Rev. William White, the pastor of the Second Baptist Church, who had been excluded by that church. The personal dispute between these two leaders was carried into the Association, thus further involving our church.

The Association quarrel became still more acute in 1818. Our delegates failing to procure specifications of what the "palpable misrepresentations" were which the Association asserted existed in the protest, withdrew from the Associa-

tion. Thereupon the Association withdrew the hand of fellowship from our church.

Our church then remained as an unassociated church until 1832, when they united with others in forming the Central Union Association, as stated below. In 1895, as will be related later, we rejoined the Philadelphia Association.

But the period of contention was not yet over. The formal official severing of the ties between our church and the Association was accomplished, but the passions aroused by the controversy were not allayed, and broke out anew in 1824.

When once Pandora's box is opened, what multitudes of afflictions are let loose!

Dr. Holcombe, though a man of deep piety, seems also to have been a man of quick temper and rather arbitrary conduct, and probably his Deacons were quite as quick to take offense. Dissensions between them broke out in 1824. In 1823 he had published the second edition of a book called "Primitive Theology." Some of the chapters had been preached in our church as sermons, but the book was his own personal publication. Lecture VII had shaken the belief of many in the hyper-Calvinism of the day, and it was claimed that it was heterodox in that it asserted that Faith was attainable by human means. This last allegation both Dr. Holcombe and the church repeatedly denied, and said that he held that Faith was attainable, "but only as the free gift of a Sovereign and unchangeable God."¹

¹ In order that an opinion may be formed as to this lecture, I reprint the portion on the "Attainability of Faith." This was the only evidence ever adduced to support the assertion that either Dr. Holcombe or the Church had been guilty of any departure from the faith. On January 8, 1899, this extract was incorporated into his sermon by Dr. Tupper, and excited not the least unfavorable comment (see also "The Heresy of Yesterday the Orthodoxy of To-day," in the "Commonwealth" for January 19, 1899):

"Secondly, from Scripture and experience we hope to show that faith is

This charge of heresy I find was prominent only at the beginning of the controversy, and again at the end, when

attainable. The authors of our most approved dictionaries, all inform us, that to attain is to obtain, or procure, an object of desire, whether as wages, or a gift, by merit, or by grace : so that from their definition of the word attain, its kindred word, attainable, must mean obtainable, procurable, or that which by some means, may be obtained, or procured. For illustration, a sight of London, or Paris, by an American savage, who never saw the Atlantic, is attainable : though he cannot swim across the ocean, nor accomplish the voyage in his canoe, yet he may see either of those cities by other attainable means. But a residence, by any inhabitant of this globe, in the moon, is not attainable, it is obviously unattainable. To effect it is beyond human power, and is not a revealed object of the divine : and were faith unattainable, *as the gift of God*, to urge the necessity of it, for any purpose, would be as gross an insult as could be offered to an audience. And this view of the point in question, we shall find, accords with the Scriptures. Speaking of omniscience, David says, ‘Such knowledge is too wonderful for me ; it is high, I cannot attain unto it.’ But what inspired writer says of faith, ‘I cannot attain unto it’? Much less can it be supposed that any of these holy men would say, ‘Faith is not attainable.’ This would be virtually saying, divine testimony is so perfectly incredible, that no rational creature can possibly believe it!

“Hosea, speaking of the wicked Samaritans, exclaims, ‘How long will it be ere they attain to innocency?’ Now to attain to innocency, which is to cease to do evil, is impossible without previously attaining to faith ; so that this prophet is a witness to faith’s attainableness. Paul was striving, pressing forward, that, ‘If by any means,’ said he, ‘I might attain unto the resurrection of the dead.’ This apostle, therefore, believed in the attainableness of a glorious resurrection, evidently the resurrection of the just, which certainly presupposes faith’s attainableness. Besides, ‘The Gentiles have attained to righteousness, even the righteousness which is of faith.’ And, indeed, the foundation of faith, in the lowest as well as in the highest acceptance of the term, is deeply laid in the constitution of things. There is an inquisitive propensity in all children of sound minds : and before their unsuspecting confidence is abused, they implicitly believe, as soon as they understand, those intrusted with the direction of their ideas : and when impressions, even the most erroneous, are once fixed, they are with difficulty, if at all, eradicated from their minds. In many lamentable instances, the greatest and most dangerous errors and absurdities, imbibed in early youth, are pertinaciously adhered to through every subsequent stage of life. Under the influence of educational prejudice, and example, family broils, national antipathies, legendary tales, and savage customs, have descended from remote antiquity to our own times. And as the human mind is brought from the dawn of its existence, to unfold susceptible, retentive, and imitative powers in believing every species of falsehood, we may fairly infer its capacity, through divine influence, to receive the truth of the Scriptures. But facts prove, beyond debate, that saving faith is found in all descriptions of rational adults, and consequently is attainable.

“It is written in the prophets they all shall be taught of God : and every one that heareth and learneth of the Father, believeth in Christ. On these grounds we may as rationally expect, if we sincerely endeavour, to believe with Christians, as we can expect, by exertion, to obtain any other blessing of life. It is, indeed, said that many shall seek to enter in at the straight gate that leadeth

our trouble was brought once more into the Association, which naturally was in no very friendly attitude toward

unto life, and shall not be able : but may it not be said, with equal truth, that many shall seek health, learning, riches, honours, and shall not be able to obtain either of these objects ? And it is not less evident, that many seek these, or at least one of these things with their whole hearts, as well as from their youth up, without success : but none will venture to affirm, that any have ever so sought faith and found it unattainable. Who among you will venture to contradict Jesus Christ in the assertion, ‘ If any man will do his will,’ the will of God, ‘ he shall know of the doctrine,’ preached by me, ‘ whether it be of God, or whether I speak of myself.’ But, if you doubt the truth of what is here affirmed, test it by determining to do according to your abilities, if you can but know, the will of God : and if, in the result, you should be able to say that you cannot, for want of evidence, know nor even believe, that the doctrine of Christ is of God, there will, for once, be a new thing under the sun. And surely faith must be sufficient to reward any exertion, or countervail any sacrifice, which can be made in seeking it with success. This cannot be questioned, as thousands, whose intelligence and veracity are unimpeachable, are ready to rise up, and solemnly affirm, that they would not exchange their faith for the full enjoyment of all the pleasures of sense for ages : and what highly aggravates the sin of neglecting, which is to despise, this precious grace, if it were possible unavailingly to pursue it through every stage of life, the pursuit itself, would realize far greater advantages than the world bestows on its most favored votaries. You may suppose, after all, that faith, acknowledged, with boundless gratitude, to be the gift of God, cannot be an object of our rational endeavours : but why not ? Bread is the gift of God : yet we are not only taught to pray, ‘ Give us this day our daily bread,’ but commanded to labour for it with our hands. Nothing but a compound of ignorance and vice, can say, ‘ If God has determined to give me faith I shall have it : but if not my efforts can have no tendency to procure it.’ What ! is there no connexion established betwixt means and ends ! Seed time and harvest shall continue, according to an unalterable decree : but does it follow that we shall reap without sowing ? It was declared as immutably determined, Hezekiah should live fifteen years from a given time ; but did it follow that he was under no necessity, for that term, to use either food or medicine ? A blind man was to be restored to sight by the power of God ; but did divine wisdom prescribe no MEANS for the accomplishment of this benevolent purpose ? Does a farmer say if God has decreed to give me a plentiful crop, I shall accordingly have it : but if not vain would be my labour ? In a word, does common sense infer from the *fact*, faith is the gift of God, that he has instituted no medium through which he will ordinarily bestow it ? Do you not know that faith comes by hearing, and hearing by the word of God ? Turn away your eyes from beholding, and your ears from hearing vanity ; be temperate in all things : search the Scriptures : fast awhile occasionally : keep your hearts with all diligence : spend at least a few minutes alone, once or twice a day : pray as well as you can : with or without a form ; if peradventure you may get rid of those traits of character which exclude from heaven, and obtain the faith, the filial fear, and holy love, without which you cannot see ; not even see the kingdom of God : and in a course of careful and candid examination of the grounds of faith in our Lord Jesus Christ, you will, probably, to say no more, by happy experience, be convinced that this indispensable prerequisite to eternal salvation is not unattainable.”

our church after the former dispute. Otherwise the whole trouble was a personal one between the Deacons and their adherents on the one side, and Dr. Holcombe (and afterward Dr. Brantly) and the majority of the church, who adhered to the pastors, on the other. This is well shown by the opinions of the Supreme Court (Appendix M). I have not found, either in the Minutes of the church or of the Association or in any other document, any evidence whatever, beyond mere general assertion (which is so easily made and so easily believed), that the church ever indorsed or held any doctrines at variance with the Philadelphia Confession of Faith.

Attempts at reconciliation were made on several occasions, but though temporarily successful, they all failed, and the dissensions were renewed with greater bitterness than before. The Sunday after a seeming reconciliation on May 4, 1824, Dr. Holcombe preached what proved to be his last sermon, for he fell ill immediately afterward, and died broken-hearted May 22, 1824. Dr. William T. Brantly succeeded him December 7, 1825. During this year the Deacons had been first deposed, then suspended, and later excluded, together with their adherents.

In October, 1826, the excluded members, seventy in number,¹ applied for admission to the Philadelphia Baptist Association under the name of "The First Baptist Church," since, as they asserted, the majority had departed from the faith. Our church, however, reaffirmed their continued adherence to the doctrines set forth in the Philadelphia Confession of Faith.

A Council to settle the differences was recommended by the Association and accepted by our church, provided it should be composed of unprejudiced persons. The Association added that the adjustment must be effected within

¹ Souvenir Program, 150th Anniversary Spruce Street Baptist Church, p. 13.

a year, and if either party refused such an adjustment, it would be rejected by the Association.

The personnel of the Council was the rock on which the Association's proposal was wrecked. Our church proposed Revs. Lucius Bolles, Heman Lincoln, Elon Galusha, Leland Howard, William Gammell, and President Francis Wayland. The others proposed Dr. Staughton, and Revs. Thomas B. Montayne, H. G. Jones, J. P. Peckworth, Daniel Dodge, and Joseph Mathias. Four of those last nominated—viz., Montayne, Jones, Dodge, and Mathias—had been members of a former *ex parte* Council of October 6, 1825 (see Appendix P), Dr. Staughton, a fifth, had been involved upon the opposite side in our prior trouble with the Philadelphia Association, and the sixth, Peckworth, was also alleged to be unfriendly to us. In a letter dated July 18, 1827, to Mr. Walter, Dr. Brantly formally declined to submit the matter to a Council so composed.

In October, 1827, the applicants (the excluded members) were admitted to the Association under the title of the "First Baptist Church," on the ground that they had fully complied with the recommendation of the former year and adhered to the Philadelphia Confession of Faith.

Meantime the excluded members, fifty-nine in number, had also applied for a charter under the name of the "First Baptist Church." Our church—

"Not having notice of the application no objection was made at the time, and the Court gave it allowance. Before the Charter was signed by the Governor, the Counsel for the Church obtained information of its allowance and the rule was granted by the Court to show cause why it should not be revoked" (Appendix M).

Four hundred and thirty (430) members of the Church protested against the granting of the charter (Appendix M).

The case was argued January 7, 1828, and the judges divided equally, two to two. As there was a vacancy in

the Court, it was reargued in 1829 before a full bench. While we had, in fact, existed as a religious body since 1698, and as a regularly "constituted" church since 1746, we had never been legally incorporated, though the desirability of doing so had been repeatedly considered. All our own property and all our trust funds were held, not by the church as a body, but by individual trustees. In law, therefore, there was no such "corporation" as a "First Baptist Church," though in fact it had existed for one hundred and thirty-one years. The Court, by three to two, granted the charter to the minority. The opinions of the majority and minority of the Court are given in full in Appendix M.

This ended the controversy. Each church went on its way doing much good work. Even during the troubles in 1827-28, there were constant additions under Dr. Brantly's able and efficient preaching. Our number increased from 419, recorded in 1828, to 459 in 1829 and 635 in 1835; a remarkable result in view of the turmoil and confusion naturally attending such turbulent times.

To their honor be it said that the first advances for a reconciliation came from our Spruce Street brethren November 1, 1830. They proposed that they should take the "Schuylkill lot," and we all the rest of the church property and the Trust Funds. This attempt, and another in 1831, failed of success. On October 15, 1833, our church passed resolutions looking toward a final settlement, by a vote of 83 to 1 (strange that one member could have been so stubborn!). The Committee from our church proposed in brief:

1. The delivery of all deeds, books, papers, etc., in the hands of the Executors of Levi Garrett, to our church.

2. The relinquishment of all claim to our property upon receiving \$5000 in cash, in addition to the funds in the hands of our late Treasurer Levi Garrett (about \$1000),

“as a donation to aid them in defraying the expenses incurred in the erection of their house of worship.”

3. The formal relinquishment by them of the name of “The First Baptist Church.”

4. Each party to erase all censures upon the other from their Minutes.

December 26, 1833, the Committee reported that the Spruce Street delegates had proposed that we pay them \$7500 (in addition to the \$1000 in the hands of Mr. Garrett’s executors), and that finally the joint committee had agreed to split the difference, making our payment (in cash) \$6250.

Here matters stood until May 8, 1835, when the final agreement to settle the dispute was formulated as follows. The original is in our archives, and a facsimile of the last page, with the signatures, is given in figure 24 :

FINAL AGREEMENT WITH THE SPRUCE STREET CHURCH.—
 “Articles of Agreement entered into this 8th day of May in the year of our Lord one thousand eight hundred and thirty-five By and Between the Baptist Church whereof the Members meet for public worship in North Second Street in the City of Philadelphia and whereof the Corporate Seal is hereto affixed Parties of the first Part, and the Baptist Church whereof the Members meet for public worship in Spruce Street between Fourth and Fifth Streets in the said City and whereof the Corporate Seal is also hereto affixed, Parties of the Second Part.

“The Parties of the first Part agree to relinquish any sum of money which may have been in the hands of Levi Garrett in his life time, and is now claimed by them from the Executors of the said Levi Garrett as Treasurer of the First Baptist Church of Philadelphia, and to pay or satisfactorily secure to, or to the use of, the said Parties of the second Part, the sum of Six Thousand Two Hundred and Fifty Dollars, bearing Interest payable half yearly from the time the conditions herein set forth are complied with by the party of the second part, and if secured the payment of the Capital not to be postponed beyond Seven Years.

“The Parties of the second Part agree to deliver forthwith to the Parties of the first Part all books, papers, deeds, accounts, muniments and evidences of title, records entries, vouchers, documents and all other things whatever the possession of which has at any time heretofore been claimed by the Parties of the first Part or been the subject of controversy or difference between them and the Parties of the Second Part, and which are at this time in the possession or keeping or in any way under the direction or control of the Parties of the second Part or any agent, officer or other person or persons acting for them or in their behalf, and they also agree to release and forever discharge the Parties of the first Part and all their Members from all claims and demands whatsoever except only the sum of Six Thousand Two Hundred and Fifty Dollars to be paid or secured as hereinbefore mentioned. And they also agree that they the said Parties of the second Part shall forthwith cease to use the name by which they were incorporated and shall formally assume and adopt forthwith and henceforth use and stile themselves and be known and called “The Spruce Street Baptist Church.” And to that intent and in order to be the better enabled to effectuate this part of their agreement shall without delay apply to the Supreme Court of this District for leave and take and use and employ all lawful ways and means to obtain leave and authority to alter the articles and conditions of their Incorporation in respect to their said name accordingly.

“The said parties to these presents do hereby mutually acknowledge and declare that the said Churches are sincerely affected by an anxious desire to terminate the differences which have heretofore subsisted between them, and to restore, as far as it is in their power so to do, harmony, good will, and cordial co-operation in Christian effort to the whole Baptist Denomination.

“The Parties to this agreement respectively do hereby mutually acknowledge the said Churches to be Independent Churches of the same faith and order, and do agree that all censures that may be entered or written upon the minutes or records of the said Churches respectively whereby the Members or any of them of the other of said Churches are effected or implicated shall be cancelled

and erased and be rendered null and void to all intents, purports, and purposes whatsoever. In Witness whereoff the said parties have hereto respectively set their seals the day and year above written.

JOS. S. WALTER } For and in behalf of the Parties of the
SILAS W. SEXTON } 2nd Part

WM. S. HANSELL }
WILLIAM W. KEEN } For and in behalf of the Parties of
WM. FORD } the First Part."
JOHN MULFORD, Jr. }

any of them of the other of said Church are affected or implicated shall be cancelled and pronounced and rendered null and void to all intents purports and purposes whatsoever - In Witness whereoff the said parties have hereto respectively set their seals the day and year above written -

Jos. S. Walter
Silas W. Sexton } For and in behalf of the
Parties of the 2^d Part,

Wm. S. Hansell
William W. Keen
Wm. Ford
John Mulford } For and in behalf of the
parties of the First part

FIG. 24.—FACSIMILE OF THE LAST PAGE OF THE AGREEMENT WITH THE SPRUCE STREET CHURCH, TERMINATING THE DIFFICULTIES. DATED MAY 8, 1835.

In accordance with this agreement, the Spruce Street Church promptly applied for a change of name, and their present name was granted them February 12, 1836. As early as October, 1834, their name was so changed on the Minutes of the Association.

Upon our part, I regret to say that, by reason of pecuniary embarrassment and through irritation over the date which the Spruce Street Church claimed as that of their origin (1746),¹ not only was the interest not fully and promptly paid, but the principal, which was due in 1842, also was allowed to remain unpaid.

At last in 1851 the matter was forever settled by our deeding to them the "Schuylkill lot" for \$4000 (subject to a mortgage of \$5000) and our certificate of loan for \$2250, thus giving them \$6250, the original amount agreed upon. The Spruce Street Church generously abated \$1875, for five years of unpaid interest. March 11, 1851, as related later, the lot was deeded to them and rebought by us the next day (to make a clear title), we giving "three notes of John C. Davis, indorsed by Thomas Wattson, amounting to \$4000, and two scripts of the First Baptist Church of Philadelphia, amounting to \$2250, also guaranteed by said Wattson."²

I have thus given the facts very briefly. It is a sorrow to me, and I am sure to our entire church, that there ever was any "period of contention." It is now only History and can be related without passion and judged without prejudice. Let the only future "contention" be who shall do the most and the best work for the Master and for Mankind.

¹ The dates of constitution of the Churches are not given in the Association Minutes until 1843. The assumption of this date (1746) by the Spruce Street Church led to a correspondence, which is recorded in our Minutes of October 9, 1843, and January 15, 1844, and in their Minutes for January 11, 1844.

² Souvenir Program of the Spruce Street Church, p. 18.

In conclusion we may well remember the advice of the judicious Franklin, who, when he was asked to take part in a family quarrel, wrote to his sister:

"What can I say between you, but that I wish you were reconciled, and that I will love that side best that is most ready to forgive and oblige the other,"¹

and the admonition of a greater than Franklin, who said:

"If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way: first be reconciled to thy brother and then come and offer thy gift."²

IV. The Period of Progress—1835-1898.

On October 18, 1824, Dr. William T. Brantly (Fig. 25) was called to the pastorate of our church. He accepted the call, but on March 7, 1825, he resigned on account of the unsettled difficulties in the church. After the general reconciliation of October 24, 1825, he was again called, and in December, 1825, he finally accepted. It is worth notice that on his letter of acceptance, covering four pages of foolscap, the postage from Augusta, Ga., was fifty cents, and that it was paid in cash, there being no postage stamps in use until many years later. His relation to the difficulties of our church has been already noted. Like Staughton, he also conducted a school for the first three years of his ministry. During his pastorate he baptized 600 persons into the fellowship of the First Church. This fact alone indicates his usefulness and his ability as a pastor. While he was pastor, in 1833-34, extensive improvements were made in the church and school-house at an expense of \$10,000.

On May 16, 1829, the church became incorporated as "The First Baptist Church of Philadelphia, meeting for

¹ "Century Magazine," November, 1898, p. 35.

² Matt. v : 23, 24.

worship in Second Street between High and Mulberry Streets"; this cumbrous title being selected in order to distinguish us from the present Spruce Street Baptist Church, then also known as the First Baptist Church. On April 2, 1853, by an amendment to the Charter, the name was changed to "The First Baptist Church of the City of



FIG. 25.—REV. WILLIAM THEOPHILUS BRANTLY, D.D.
[From a photograph kindly furnished by Mrs. Martha A. Whitehead, of
Pittsburg, Pa.]

Philadelphia," the difficulties with our brethren of Spruce Street having been amicably settled. This is still our corporate name.

On November 10, 1837, Dr. Brantly resigned on account of his health, and removed to Charleston, S. C. Before leaving, however, he was asked to nominate a successor, and

upon his recommendation the Rev. Dr. George B. Ide, of Boston, was invited to visit the church, and on November 19th he was called to the pastorate by a large and unanimous vote. On Dr. Brantly's death, in March, 1845, a resolution, which sounds rather strange to our ears, was passed, requesting "our present pastor, Bishop George B. Ide, to preach a funeral sermon on the death of our late pastor, Dr. William T. Brantly."

During Dr. Brantly's pastorate, on October 15, 1827, the church issued a call for the formation of a new Association, and the delegates were asked to convene on December 25th. This would now be an unusual date, but I find that in the early days meetings of the church were occasionally held for business on Christmas Day, New Year's Day, and the Fourth of July. No final action was taken toward the formation of the new Association until July 31, 1832, when the Central Union Association was organized in the First Baptist Church.

The Association was made up of seven churches: Pennepek (then, as now, known as Lower Dublin), the Frankford, Holmesburg, Mariner's, Seventh Street, and Camden Churches, and our own. Our first delegates were Rev. William T. Brantly, D.D., William Duncan, David Johns, Thomas C. Teasdale, William W. Keen, Joseph Keen, Elijah Griffiths, John Davis, James W. Bird, Henry Benner, William Ford, Jesse Miller, William S. Hansell, Joseph M. Eldridge, Benjamin R. Loxley, and John Mulford, Jr.

"The brother who stood foremost in the organization of this body, to whom all looked for counsel and direction, and upon whom all eyes were turned in all its progressive moments, was the ever to be revered William T. Brantly, the pastor of the First Baptist Church. In temper and judgment, in character and influence, in zeal and devotedness, he was only equalled by his co-worker, David Jones,

who, before the second meeting of the Association, left his Master's service 'for fairer scenes on high.'"¹

Another event of prime importance occurred during Dr. Brantly's pastorate: the formation of the American and Foreign Bible Society in our church in 1837.

In 1836 differences over Bible translation led to the withdrawal of the Baptists from the American Bible Society.

"A provisional organization was immediately after formed in New York, called the American and Foreign Bible Society; and the next Spring in Philadelphia a very intelligent *Convention of 420 Baptist Delegates representing 24 States* met for full deliberation and action on the Bible question. After four days deliberation and ample discussion a Society was formed with great unanimity under the same name as the provisional organization above mentioned."²

Dr. Ide (Fig. 26) and his wife were received on October 15, 1838. He came from Boston with a large reputation as a preacher, and during the fourteen years that he remained as pastor he well sustained his reputation. Miss Ann Semple, one of the few now living who often heard him preach, states that during a sermon on "Madness in Your Hearts," so great was the excitement that many men rose from their seats gesticulating. I can well remember as a child seeing him in the pulpit, with its vertically plaited red drapery as a background, his sonorous reverberating voice, and impressive oratory. In 1843, in a powerful revival under his preaching, 110 persons were baptized.

Dr. Ide published two volumes of sermons, besides a Sunday School book, a number of missionary sermons, and other publications.

On September 18, 1839, a meeting was held in our

¹ Minutes of the Fiftieth Anniversary of the Central Union Association.

² "The Missionary Jubilee," p. 359.



A. Newsam.

Printed by P. S. Duv

REV. Geo B Ide A.M.

church to consider the expediency of concerted action in behalf of Ministerial Education. Our pastor, Dr. Ide, offered a resolution stating the need for a "well-trained and efficient ministry," and advocating the formation of "The Philadelphia Educational Society," which a year



FIG. 26.—REV. GEORGE BARTON IDE, D.D.

[From the "Baptist Encyclopedia" by the courtesy of Rev. Dr. Cathcart, the editor, and Mr. L. H. Evarts, the publisher.]

later was changed to the "Pennsylvania Baptist Ministerial Education Society."

In the sixty years of its existence it has helped to educate over 800 students, who have baptized 100,000 converts. No other tribute is needed as to its value, and to the far-seeing men who organized it.

The removal of the church to the westward, whither

many of our members had removed, had been debated for a number of years, but it was not until October 25, 1852,



FIG. 27.—FIRST BAPTIST CHURCH, BROAD AND ARCH STREETS.
[Kindly photographed by Mr. Robert G. Wilson.]

that the lot at Broad and Arch Streets—147½ feet on Arch Street and 188 feet on Broad Street—was purchased for \$55,000. A considerable part of this lot on Arch Street and a part on Broad Street were, most unfortunately, sold, or we might have still remained there, with a noble lot equal to all our needs. The Lagrange Place Church was sold June 30, 1862,¹ for \$19,104. The removal and sale,



FIG. 28.—AUDIENCE ROOM, BROAD AND ARCH, 1898.

[From a photograph by Mr. Robert G. Wilson.]

especially of the Burying Ground, were the cause of much dissatisfaction among many of the older members.

The corner-stone of the new church (Figs. 27, 28, and 29) was laid by Dr. Ide, October 7, 1853, and the building was completed in 1856. Its then surroundings were any-

¹ Trustees' Minute-book, C.

thing but attractive. The Columbia Railroad existed on Broad Street, and brought with it warehouses, coal-yards, lumber-sheds, and shanties. "Where Dr. Seiss's Lutheran Church now stands had been the site of the Arch Street Prison, with its plagues and horrors of former years." Now the locality is one of the most attractive in the city. What changes a single life may see in a great city!



FIG. 29.—SUNDAY SCHOOL ROOM, BROAD AND ARCH, 1898.

[From a photograph by Mr. Robert G. Wilson.]

An event of the greatest importance in the educational history of the denomination occurred in 1846—the founding of the University of Lewisburg, now Bucknell University. The movement originated in the Northumberland Association in 1845, but the aid lent by our Pastor, Dr. Ide, and our church was a potent factor in its establishment on a firm basis. The meeting of the brethren in Philadelphia

to consider the advisability of the enterprise was held in our church. Eighty members of our church contributed to the first Endowment Fund of \$100,000 in sums of from \$2000 down. Our Deacon, Thomas Wattson, was the first President of the Board of Trustees, serving from 1850 to 1874, while many members, both of the Trustees and the Curators, were from our church. Professor Francis W. Tustin, the honored father of our present Superintendent of the Sunday School, Ernest L. Tustin, and my own class-mate in the High School, was, for thirty years, Professor of the Greek Language and Literature in the University, and twice served as President *ad interim*. The influence of the University in giving to our Church and to the denomination an educated and consecrated ministry and laity is simply incalculable.

On September 13, 1852, Dr. Ide resigned to take charge of the First Baptist Church at Springfield, Mass.

After an ineffectual attempt to secure William T. Brantly, Jr., the son of the former beloved pastor, William T. Brantly, senior, on January 1, 1855, the Rev. Dr. James H. Cuthbert (Fig. 30), of Charleston, was called. A more gentle, Christ-like, lovable man never occupied our pulpit. His whole ministry is redolent of faithful, earnest, pastoral work which brought many to know the love of Christ.

During his pastorate a call was made, on May 10, 1858, to form a new Association, and our church withdrew from the Central Union Association, and on June 24, 1858, with others formed the North Philadelphia Association. The delegates from our church were Rev. Dr. Cuthbert, Joseph Belcher, B. R. Loxley, Thomas Larcombe, Richard Gardiner, Thomas Wattson, S. M. Hopper, and Thomas M. Davis. This new Association was organized on account of the amount of contention introduced into the Central Union Association on "subjects not calculated to improve spirituality and to increase the love of its members."

This referred more especially to the subject of slavery, which at that time was a burning issue all over the country, and as Dr. Cuthbert's affiliations and sympathies were very largely with the South, and Philadelphia was very near to Mason and Dixon's line, this was naturally highly objectionable to him and to many other members. In the stirring days preceding the Civil War it was thought by many that it was a mistake to introduce such semi-political



FIG. 30.—REV. JAMES HAZZARD CUTHBERT, D.D.

[From a photograph kindly furnished by his daughter, Mrs. Sophy de A. Aspinwall, of Washington, D. C.]

matters into a religious assembly, and many sought to heal the inevitable breach by ignoring it as far as was possible. But the specter would not down, and finally, on April 29, 1861, two weeks after the guns of Fort Sumter replied to the challenge of South Carolina, Dr. Cuthbert resigned his charge. The church requested the withdrawal of his resignation on May 7, 1861, but though the letter reached him, owing to the war no reply had been received up to September 11, 1861, and the resignation was accepted.

From this time until 1864 we had no settled pastor, but the pulpit was supplied by the Rev. Benjamin R. Loxley and others.

On February 26, 1864, a call was extended to the Rev. George Dana Boardman, of Rochester, N. Y. (Fig. 31). This call was unanimously indorsed by the congregation



FIG. 31.—REV. GEORGE DANA BOARDMAN, D.D., LL.D.

on March 3, 1864. Dr. Boardman accepted the call on May 15, 1864, and entered on his pastoral duties on October 2d (the longest pastorate in the history of the church). He found the church with 481 members and left it, in spite of losses by the organization of the South Broad Street and Narberth Churches, with a membership of 667. I trust that the day is far dis-

tant when a suitable eulogy may be passed upon the life work of Dr. Boardman, which, as Pastor, extended over a period of thirty years, and as Honorary Pastor is happily not yet finished; but a few facts may not inappropriately be stated at the present time.

On March 24, 1865, soon after Dr. Boardman became our pastor, Mr. Loxley, who had been for thirty years continuously in the service of the church as assistant minister, missionary, and deacon, passed away. When he died, one of the best and most faithful men in the long line of the Loxley family, whose membership covers not far from two entire centuries, was called to his reward. His place was not filled during the remainder of Dr. Boardman's pastorate, except for a short time in 1881 by the Rev. Henry Bromley, and in 1882 by the Rev. J. E. Sagebeer.

In 1869 the church was nearly destroyed by fire.

In 1870 Dr. Boardman was granted leave of absence for a year, and in company with Dr. E. T. Darby visited the Holy Land, the desert of Sinai, Asia Minor, etc., and replenished his already well-stored mind with exact knowledge of the sacred places of the East. He was elected a member of the American Philosophical Society in recognition of his learning, on April 16, 1880.

During his pastorate four different missions were started, three of which have become independent churches. On January 2, 1865, the Boardman Mission, at Broad and Reed Streets, was accepted as a Mission School, and named after our honored pastor. It met first at the Jackson School-house, southeast corner of Twelfth and Federal Streets, and later at the engine-house at the the corner of Eleventh and Anita Streets. Its success is due chiefly to the energy and devotion of two of our most honored members, Standish F. Hansell and George W. Allen. The Chapel was dedicated free from debt November 28, 1869. In 1870 Rev. Philip L. Jones was elected pastor, and on January

20, 1876, one hundred members, of whom ninety-three were dismissed from our church, were constituted as the South Broad Street Baptist Church. In 1881, chiefly through the liberality of our church and the Baptist Church Extension Society, the property was conveyed to them free of all encumbrance. In 1886 they erected the church building (Fig. 32). Dr. Jones resigned in January,



FIG. 32.—SOUTH BROAD STREET BAPTIST CHURCH.

1889. Since then they have had an uninterrupted career of prosperity and usefulness as a Church of Christ.

On March 1, 1868, the Immanuel Mission was established in a carpenter-shop near Twenty-third and Summer Streets. The first superintendent was William E. Burke. On his resignation, in 1870, James S. Moore succeeded him, and for twenty-one years he bore a burden, personal, financial, and educational, that would have weighed down less robust shoulders. In 1892, after Mr. Moore's death, in September, 1891, Samuel J. Clevenger became superin-

tendent, and in 1896 Winfield S. Elliott. During the thirty years of its existence nearly 300 conversions have occurred, a tribute of no mean order to the zeal and faithfulness of its pastor and teachers.

On March 9, 1871, they occupied their new brick building at the corner of Twenty-third and Summer Streets, a building now totally inadequate to their pressing needs (Fig. 33). Their pastors have been :

E. D. Stager, 1874.

William Entwistle, January 1, 1875, to April 22, 1876.

George Croft, May 1, 1877, to May 1, 1878.

N. C. Fetter, October 27, 1878, to July 31, 1879.

Joseph E. Perry, August 3, 1879, to March 26, 1881.

Henry Bromley, April 1, 1881, to August 4, 1881.

H. F. Stillwell, August 11, 1881, to January 1, 1884.

T. R. Howlett, November 1, 1884, to July 1, 1885.

J. E. Sagebeer, November 24, 1885, to March 28, 1890.

Charles A. Soars, May 27, 1890, to June 28, 1891.

R. N. West, November 29, 1891, to June 19, 1892.

Thomas A. Lloyd has been the Pastor since November 1, 1892 (Fig. 34).

These frequent changes are to be explained by the fact that most of their pastors were students in Crozer Theological Seminary. That the Mission has had such success amid such constant changes is no less remarkable than gratifying.

On March 9, 1888, the Baltimore Avenue Mission, which had been carried on almost single-handed for eight years by the Rev. Dr. H. L. Wayland, was accepted as a Mission of our church. I can not avoid, in passing, saying a word in reference to the great loss which this church has met with in the recent death of our dear Dr. Wayland. No member of the church was more beloved than he. Though so full of knowledge and so willing and wise in the expression of it, no man ever bore in his heart a more simple, childlike spirit as a Christian than Dr. Wayland. His life is at once an example and a benediction for us all. That so really great a man should devote himself to this

self-sacrificing life among the poor is a testimony to the humble piety which was so dominant throughout his life.

The Mission began in the hospitable home of Mr. A. J. Mosley, an esteemed Methodist layman, who was its first Superintendent. It was continued in a house on Baltimore Avenue beyond Fifty-second Street, which Dr. Wayland



FIG. 33.—THE IMMANUEL MISSION.

[From a photograph kindly furnished by Mr. Harry J. Moore.]

himself rented, until in a few years, through the efforts chiefly of Dr. Wayland and other members of the First Church, and Rev. James French, a lot at Fifty-second Street and Baltimore Avenue was purchased. The Chapel was opened December 27, 1883. In January, 1891, Joseph A. Bennett, a teacher in the Immanuel Mission, and a student at Crozer Theological Seminary, became the Chapel

Pastor, the Mission being under the direction of the First Church.

They grew in numbers so that the chapel was inadequate to their needs. On May 19, 1897, Mr. Bennett and sixty-seven other of our members were dismissed by our church, and, with nine others, organized the "Baltimore Avenue Baptist Church" on May 26, 1897. In the following October they began the erection of their beautiful and



FIG. 34.—REV. THOMAS A. LLOYD.

commodious chapel, which was opened on April 3, 1898 (Fig. 35).

No body of Christians has made greater sacrifices or met with more deserving success. Though no longer members with us, they are borne in most affectionate remembrance, and well deserve our earnest and efficient assistance.

In the autumn of 1890 union services were begun at

Narberth, then Elm Station, on the Pennsylvania Railroad, seven miles from Philadelphia. May 18, 1891, a preliminary meeting was held at the house of Mr. Thomas C. Trotter, and on May 25, 1891, the Mission was finally organized and the First Church was requested to accept the Mission. Mr. and Mrs. Harry S. Hopper, of our church, but residing in Narberth, had taken an active part in its organization from the first. Our church accepted the Mission on June 26, 1891. A lot at the corner of Elmwood

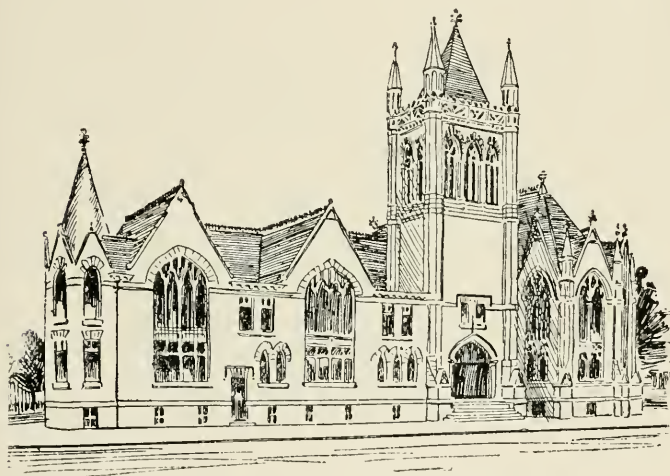


FIG. 35.—BALTIMORE AVENUE BAPTIST CHURCH.

and Narberth Avenues was purchased, and the temporary building was opened June 28, 1891, Dr. Boardman preaching the sermon. The basement of the new building was occupied on the first Sunday in 1892, and the house formally opened April 14, 1892 (Fig. 36).

November 17, 1892, a formal call was extended to Rev. Harold Kennedy, and he entered upon his pastorate December 1, 1892.

October 13, 1893, the Mission took the first steps to be-

come an independent church, and on November 3, 1893, eighteen members were dismissed from the First Church, who met with others from six other churches, and on November 14, 1893, organized as the Church of the Evangel, and was recognized by a Council on November 28, 1893.

Since its organization it has been noted for its active interest and participation in missionary and educational enterprises, and it bids fair to become one of the strong suburban churches.



FIG. 36.—CHURCH OF THE EVANGEL, NARBERTH.

But the most striking feature of Dr. Boardman's ministry has been not so much the in-gathering of converts as the up-building of the church in knowledge, faith, and life. Beginning with October 5, 1864, and ending with December 29, 1889, thus covering more than twenty-five years, in his Wednesday evening lectures Dr. Boardman has made an exposition of every verse of the entire Bible, from Genesis to Revelation. When it is remembered in addition to this that, in 1878, for fourteen consecutive weeks he delivered in Association Hall, which was crowded

with hearers, a course of free lectures on the "Creative Week," and in 1880 another course on the "Mountain Instruction" (both of which have been published), and that he has published, in addition, his "Studies on the Model Prayer," twelve "University Lectures on the Ten Commandments," a course on the "Minor Prophets," and an elaborate study entitled "The Kingdom," and 150 other books, sermons, addresses, lectures, and papers, it will be seen what a fertile mind he has and how much he has done toward the development of Baptist literature. His "Problem of Jesus" has gone through five editions. His call for the disarmament of nations was issued in 1890, eight years before that of the Czar. It is no wonder that he has been sought, not only by his fellow-citizens, but also by many universities throughout the land, both as an occasional preacher and as a regular lecturer. Nor is it any wonder that he, the son of sainted Baptist missionaries, and the stepson of the very first American Baptist missionary, should have been four times elected President of the Missionary Union, the highest honor in the gift of the Baptist Church. While he published a number of papers during his entire ministry, yet his chief activity has been from 1869 to the present time. Not a single year has passed in all that time without one or more books and numberless individual articles being issued. Well did he deserve his degree of LL. D. from the University of Pennsylvania in 1889.

In addition to this he has been honored in many other directions, as President of the New England Society; Chaplain and Trustee of the University of Pennsylvania; President of the Christian Arbitration and Peace Society; Delegate to the Conference of the Evangelical Alliance, at Florence, Italy, in 1891; Delegate to the World's First Missionary Congress, London; etc. His paper, entitled "Christ the Unifier of Mankind," made a fitting close of the Parliament of Religions during the Columbian World's Fair in Chicago.

On January 26, 1894, Dr. Boardman resigned the pastorate of our church, to take effect May 15th. On February 23d he was elected permanent Honorary Pastor, and on May 2d is recorded a Minute, of which any one might well be proud, expressing our sorrow at his resignation and our appreciation of him as a man, a Christian, and a pastor.

"MINUTE ON THE RESIGNATION OF
REV. GEORGE DANA BOARDMAN, D.D., LL.D.

"During his extended pastorate of thirty years we have learned to honor Dr. Boardman for his untiring industry, for his fidelity to his convictions, for his purity of life and character, for his large generosity, for his courtesy and sweetness of spirit, for his magnanimity, as well as for the eminent ability, the abundant learning, and the eloquent speech which have made him known far beyond the bounds of the Church, and of our denomination, and of the nation.

"As an expositor of the Scriptures he has been conscientious, independent, suggestive. The great feature of Dr. Boardman's pastorate with this, our Church, has been his extended series of expository lectures, traversing the whole of the Scriptures. His course on the New Testament, beginning October 5, 1864, continued until April 6, 1882. The lectures on the Old Testament immediately followed, closing December 29, 1889.

"The 288 expositions of the Old Testament, with 643 of the New Testament, including the treatment of every chapter and every verse, amounted in all to 931 lectures, averaging fifty minutes in length, given usually on Wednesday evening, being in addition to the ordinary preparation for the Sabbath.

"If stenographically reported, these lectures would make sixty-four duodecimo volumes of 350 pages each [or 22,400 printed pages].

"We believe that this achievement of continuous labor devoted to the exposition of the Bible is without parallel in the history of the modern pulpit. The lectures constitute Dr. Boardman's sufficient and fitting monument, on which may well be inscribed his own truthful but too modest words, 'He tried to unfold the Word of God.'

"We have listened to his preaching with delight and

instruction, and have carried away lessons which we shall always remember and cherish. His broad sympathies, his enlightened Christian philanthropy, have made him the champion of Missions at home and abroad.

“He received in the year 1880, while at home, the highest honor in the gift of the Baptist denomination, the Presidency of the Baptist Missionary Union, which he held for over four years. He has been the constant advocate of universal peace and unity, and of every movement for the glory of God and the good of mankind. We shall retain as long as memory lasts the recollection of the instructions of the preacher, of the kind offices of the friend, of the example of the man and the Christian. In addition to these abundant labors in the immediate sphere of his pastorate, he has given copiously to the community the result of his studies.

“His series of fourteen free noon-day lectures, delivered in as many successive weeks in 1878, upon the ‘Creative Week,’ to audiences more than filling the spacious Association Hall, recall the celebrated series of astronomical discourses given by Dr. Chalmers on week-days in Glasgow.

“A second similar course of lectures, twelve in number, was given in 1880, entitled ‘Studies in the Mountain Instruction.’

“During the fall and winter of 1888–89, he gave a course of twelve lectures on Sunday afternoons at the University of Pennsylvania upon the ‘Ten Commandments.’ In 1890 he gave a similar course on Sunday afternoons at the University upon the ‘Minor Prophets,’ bearing especially upon their ethical teachings. In 1890, as President of the ‘Christian Arbitration and Peace Society,’ he delivered at Washington an address on ‘The Disarmament of Nations.’

“In 1891 as a delegate to the Evangelical Alliance, meeting in Florence, Italy, he read a paper on ‘The Coming Ideal Church.’ In 1892 he gave a series of addresses to the students in Philadelphia attending upon the various schools of literature, science, technology, business, art, law, medicine, and theology. In 1893, during the Peace Congress in Chicago, he gave an address upon ‘Nationalism and Internationalism.’

“Later in the same year there was given him the honor of pronouncing the closing address of the memorable

Parliament of Religions, upon 'Christ, the Unifier of Mankind.'

"Three of these courses of lectures have formed the material of three volumes of permanent value, in addition to which he has issued 'The Model Prayer,' 'Epiphanies of the Risen Lord,' and 'The Divine Man.'

"His discourse on 'The Problem of Jesus' presents the rich fruitage of a long-continued and professional study, and is a most devout impression and loving tribute to our risen Lord.

"He has also given a great number of occasional discourses called out by memorable events or eras in history, as his addresses upon Lincoln, Garfield, William Penn, Luther, and Columbus, and his patriotic address on the 'Reestablishment of the National Flag' (April 14, 1865), delivered on the same day and hour simultaneously with the occurrence of this notable event. He has pronounced discourses before many of the Universities, Seminaries, and learned Societies of the Country. Few men have so largely contributed to the sound, progressive, intellectual, moral, and religious thought of the world.

"The Church having already by formal vote conferred upon Dr. Boardman the title of Honorary Pastor, carrying with it no duty or obligation, and leaving him fully master of his time, and having also provided for a pecuniary expression of affection and gratitude, it does not come within our province to make further suggestions on these points.

"We however recommend that the Church assign to Dr. and Mrs. Boardman for the remainder of their lives the free use of a pew, to be selected by themselves.

"We beg Dr. Boardman to be assured of our lifelong affection and our prayers, as we also ask that he will remember in his supplications the Church to which his eminent powers have been devoted for so large a portion of his life, during which he has seen almost an entire generation pass from among us and another generation rise to take the place of the fathers.

"*Resolved*, That this minute be entered in full upon the Church Records, and an engrossed copy be prepared for presentation to Dr. Boardman and copies printed for distribution among our Church members."

The influence of the church during Dr. Boardman's long pastorate was felt in many important enterprises collateral to the work of the church itself, but all embodiments of that Christian philanthropy which he has so deeply impressed upon our minds. I may name the following as among the most important:

THE BAPTIST HOME.—While the first proposal for a Home for Aged Baptists of slender means was made by Rev. Dr. Kennard in 1865, and resulted, some years later, in obtaining a charter for the "Baptist Home," yet our church has had an efficient part in its establishment and prosperity.

The first meeting of the Board of Lady Managers was held in our church, December 8, 1869, and in 1873 the fine lot at Seventeenth and Norris Streets, now valued at about \$30,000, was presented to the Home by one of our Deacons, Joseph F. Page.

Its beautiful, helpful work toward the end of life, as the Orphanage helps others at its beginning, is beyond all praise.

THE BAPTIST ORPHANAGE.—In 187— Miss Mary Weatherly, a member of our Church and a teacher in the Immanuel Infant School, received the following note, without either date or signature:

"Dear Miss Weatherly: The little coins contained in this paper are the childish treasures of one who was a pupil in the infant school under your care, but who is now, we believe, gone to be with the Lord. The objects of especial and dearest interest to this child were poor, homeless children, and though of little commercial value, they are given for that purpose, and may the Lord of little children bless them in your hands."

The coins were two quarters of a dollar, one dime, four half dimes, three three-cent pieces, and one cent—in all, ninety cents. The recipient of this little legacy felt that she had committed to her a sacred trust, which she was

bound to employ so as to *permanently benefit* the "objects of especial and dearest interest" to the child in heaven.

The Managers of the Baptist Home, though then (1874) engaged in an effort to extinguish their debt, encouraged Miss Weatherly in her project. By October, 1875, she had raised \$268. Soon after this she was taken very ill, and feeling that her life was drawing to a close, she committed to James S. Moore, the Superintendent of the Immanuel Mission, the note, the original coins, and the money she had gathered, and on October 7, 1876, she joined in Paradise the little giver of the Fund which started the Baptist Orphanage. Two days before her death the Philadelphia and the North Philadelphia Associations had cheered her heart by appointing committees to establish the Baptist Orphanage. Soon afterward a charter was obtained, and the Orphanage became a fact.

Go to Angora and see the result. Like a pure little spring bubbling out of the earth, which grows into a brook, and finally becomes a mighty river, these few coins have grown into a blessed and magnificent charity, whose influence will continue for all time.

THE PHILADELPHIA HOME FOR INCURABLES.—Another philanthropic work in which the First Baptist Church has had a large part and an active interest is the Philadelphia Home for Incurables.

It had its birth in the heart of a young invalid, Miss Annie C. Inglis, who was a faithful attendant on the services of this church during the years 1873 to 1875, and its treasury consisted at first of one single little gold dollar which she had given. The organization was effected by a few ladies. Of the number, nine were Baptists; four, members of this church.

In addition to this, the Annie C. Inglis Memorial Band was formed in our Pastor's Study in 1877. It consisted in the beginning of the members of the Bible Class taught by

Miss Carrie T. Bancroft, who became the first President of the Band. They composed the first Auxiliary to the main Board; have continued in the most active service in the work; and are to-day its most efficient helpers.

The first Annual Report of the Treasurer of the Band, in 1877, reported \$382.24, but the work so grew and prospered that the Report for 1897 shows a total of \$4546.50 raised for this worthy object. Generous donations of food, clothing, etc., have been constantly sent to the Home; weekly visits have been made ever since its organization, and frequent entertainments have been provided for the inmates.

The members of the Band were the founders of the Children's Building, and since its occupancy have been its main support.

While the Home maintains its undenominational character, yet the old First Church will ever stand as a mother to the auxiliary work of the Home, and also to the Board of the Home itself. All of the annual meetings of the Band were held in the church until the Children's House became its special care. Rev. Dr. George Dana Boardman, our pastor, when in this country, has taken part in the service of each annual meeting, and one of our Deacons has been deeply interested in the work, and was the earliest medical friend of the Home.

THE YOUNG PEOPLE'S BAPTIST UNION.—On June 7, 1882, the Young People's Baptist Union was organized in our church. Excepting that in Brooklyn, it is the oldest Union in the United States. The initiative was taken by the Young People's Working Association of our church, and among its most faithful friends from our church have been Dr. G. Byron Morse, Mr. George L. English, and Dr. H. B. Martin.

Their work consists in public discussions of various phases of young people's work, including Working Men's Clubs, Temperance and Missions; and devotional meetings, especially in weaker churches and Missions. The whole

city has been districted, and thus the work has been thoroughly done. A knowledge of Baptist principles has been diffused among its members. For two years a monthly paper was published and distributed gratuitously. Its motto is, "To encourage organized religious activity"; and none better could be chosen.

THE WOMEN'S NATIONAL INDIAN ASSOCIATION.—Another work whose beginning had a vital connection with our own church work was that now known as "The Women's National Indian Association." The President of our Home Mission Circle, Miss Mary L. Bonney (afterward Mrs. Thomas Rambaut), in the spring of 1879 became deeply interested in the wrongs of the Indians, and brought the facts to the notice of the Circle. Its members shared her interest, and a popular petition was prepared to be presented at a Baptist Anniversary, but pressure of business prevented its consideration. A month later, however, after our Home Mission Circle had adjourned for the summer, another member of our church, Mrs. Amelia S. Quinton, took up the Indian work, Miss Bonney providing wholly for its expenses at first, and largely for years afterward. During two years of this joint work the members of our Home Mission Circle, with many others in Philadelphia and in other cities, personally aided in circulating the petitions and literature prepared by Mrs. Quinton; and though the movement had already become an interdenominational one, the first Committee of Four to aid the movement originated by Miss Bonney was composed of two of our own members, Mrs. George Dana Boardman and Mrs. Mariné J. Chase, and two others. The work went forward. Miss Bonney was the first President of the Association; Mrs. Boardman was its first Treasurer, and Mrs. Quinton the General Secretary and Organizer for the first eight years. Mrs. Quinton was made President of the Association in 1887, and still holds that office.

The movement thus originated in our Home Missionary Circle in 1879, at the close of 1881 had grown into a National Society, having, soon after that date, twenty State Auxiliaries, and since then members and workers in forty States and Territories of the Union. It has established missionary and industrial work at forty-six stations among wild Indian tribes ; has done a wide work for Indian home-building ; has given, in whole or in part, a professional education to various capable Indians ; and has several other departments of efficient work for the civilization and Christianization of our native tribes. This Association began the modern popular appeal which in 1887 opened to all United States Indians land in severalty, the protection of the common law, and the acquisition of citizenship and of a common school education. Of this Society Senator Daves said that the new Indian policy of to-day, everywhere approved of, " was born of, and nursed by, the women of this Association " ; and all the features of that policy, which has already given us 35,000 tax-paying Indian citizens, are seen in the early petitions of the Women's National Indian Association.

This latest and most successful effort for the Indians is but the continuation of a vote fourscore years ago. On January 20, 1819, I find that the Church sent the following Memorial to Congress :

MEMORIAL.

FROM THE FIRST BAPTIST CHURCH AND CONGREGATION IN THE CITY
OF PHILADELPHIA.

To the Honorable the Senate and House of Representatives of the United States in Congress assembled : Your Memorialists being very sensibly affected with the deplorable condition of the various Savage tribes within the limits of the United States, feeling an ardent desire to see them civilized and instructed in the English language, and finding that there are many and great impediments which lie

in the way of the accomplishment of these desirable objects, have been induced to present a petition to your honorable body, respectfully praying for the adoption of such regulations respecting the Indians as shall appear best calculated to promote their welfare and civilization, and give them confidence in our government and citizens.

Your memorialists beg leave in a particular manner to call the attention of Congress to the case of the Indian traders. They are, generally speaking, men who have no object but gain, and being at a distance from the restraints of civilized life, give full scope to their corrupt propensities for gratifying these, they defraud the Indians of their property, corrupt even their morals, consequently increase the miseries of those people, prejudice their minds against our government, citizens, and manners, and lead them to the most contemptible ideas of civilization and religion. Your memorialists therefore respectfully request, that Congress would establish such regulations, as they may deem best calculated to secure to the Indians a supply of such articles as they need, by fair and honorable trade, and effectually to prevent the continuance of this base and corrupt intercourse. Your petitioners further pray, that Congress would make such further provisions and appropriations for educating the Indians, and instructing them in the arts of civilized life, as the importance of the case demands.

Your memorialists humbly conceive, that in presenting this petition to Congress, they ask for what will tend ultimately to promote the interest, as well as the honour of our Country, and for what will have a more beneficial effect than forts and Armies, on the security and welfare of the frontier settlements. Influenced by the motto "Peace on earth and good will to men," one of the warmest desires of our hearts, and fervent prayer to GOD is, that he may bless you, as individuals and as a body, and direct all your measures to the promotion of the peace and prosperity of our beloved country.

Signed by order and in behalf of the whole Church and Congregation, consisting of 1500 citizens.

(SIGNED) HENRY HOLCOMBE, *Moderator*.
JOHN MCLEOD, *Clerk*.

CONSOLIDATION WITH BETH EDEN.—The relations between the First Church and the Beth Eden Church have always been those of a delightful comity. In 1873, during our own extensive alterations at Broad and Arch Streets, the Beth Eden Church invited us to occupy their house while deprived of our own; and on January 31, 1881, when the Beth Eden Church was burned, the hospitality of our church was offered to them in turn while they were without a home.

Owing to the fact that both of these churches, as well as the Tabernacle Baptist Church, at Eighteenth and Chestnut Streets, were central in location, all three began to feel the disintegration which always, in time, attacks a central city church. The members move into the suburbs, business encroaches on the resident area around it, and so, by an inexorable law of city development, all three churches were waning from a gradual but steady loss of membership.

About January, 1894, Dr. Boardman, when Chaplain of the University of Pennsylvania, invited the Rev. Dr. J. T. Beckley, Pastor of Beth Eden, and the Rev. Dr. George E. Rees, Pastor of the Tabernacle, to meet him confidentially at the Chaplain's office of the University of Pennsylvania, where he proposed a consolidation of these three central churches. The later steps leading to the consolidation are fully set forth by Mr. Hagen in his "History of the Beth Eden Church" (*vide infra*). At last, after many conferences, on January 25, 1895, the consolidation of Beth Eden with the First Church was agreed to by both churches, and was finally accomplished legally on April 13, 1895. At the first meeting after the consolidation, Mr. Briggs was elected temporary pastor, and the following persons were selected to represent the First Church in the new Board of Trustees—viz.: Wm. H. Ford, M.D., W. A. Levering, T. Seymour Scott, Matthew Semple, B. Ogden Loxley, Ernest L. Tustin, Howard B. Martin, M.D., and W. W. Keen, M.D. The membership of the church after consolidation was 835.

The First Church, naturally, for years had yearned for membership in the old Philadelphia Association, which had originated within her walls one hundred and eighty-nine years before. Every person who had had a part in the old controversies was dead and gone, and we wished no longer to perpetuate the estrangement which had existed between the Association and our church since 1816. Accordingly, on June 7, 1895, we withdrew from the North Philadelphia Association, and reunited with the Philadelphia Association in the following October. Upon this occasion the Association passed the following vote :

“ WHEREAS, The records of our Association show that in the year 1827 a company of brethren and sisters under the name of the First Baptist Church of Philadelphia was received into our fellowship, And Whereas,

“ This Church remained in the list of the Churches under the said title until the year 1834 when it was designated as the Spruce Street Baptist Church, which name it has retained until the present time, Therefore Resolved

“ That in receiving the body now applying for admission into our fellowship under the name of the ‘ First Baptist Church of Philadelphia ’ we disclaim all intention of reversing any decisions that may have found place on our minutes or of pronouncing judgment upon the history therein recorded.”

I can not but regret the Resolutions, for I know well the warmth and heartiness of the feelings of this venerable church in desiring to reunite with the Philadelphia Association. We felt that we belonged in the old home, and that the Association was our child. All those who had taken part in the heated discussions of three-quarters of a century ago had passed away, and we, their children and grandchildren, and others, were all strangers to the dispute, and would be glad to have it buried along with the disputants. Even now we know nothing but love for the most ancient and most vigorous Association in America,

to which the Baptists owe a debt of gratitude which can never be repaid.

On November 15, 1895, a call was extended to the Rev. Kerr Boyce Tupper (Fig. 37), then pastor of the First Bap-



FIG. 37.—REV. KERR BOYCE TUPPER, D.D., LL.D.

tist Church in Denver; and on January 10, 1896, he accepted the call, Mr. Briggs being elected assistant pastor. On November 6, 1896, Mr. Briggs resigned to assume charge

of the Second Baptist Church in Wilmington, and carried with him the hearty good wishes of both the churches, now happily united into one.

Dr. Tupper was born in Washington, Georgia, February 2, 1854, and is therefore in the prime of life, and at the beginning of his best work.

It is interesting to observe the numerous ties connecting Dr. Tupper with this church, and especially with two of its pastors—ties which were wholly unknown to us when he was called. His mother was baptized by Dr. William T. Brantly, Sr., and Dr. Brantly for seven years (1837-44) was the pastor of his father.¹

He graduated from Mercer University, Georgia, under the Presidency of Rev. Henry Holcombe Tucker, D.D., a nephew of Rev. Dr. Henry Holcombe. When he received a medal for oratory in College, it was delivered to him by Rev. W. T. Brantly, Jr., D.D. During the four years of his college course in Mercer University, one of his professors was Rev. J. J. Brantly, D.D., another son of William T. Brantly, Sr. Two of his college classmates were grandsons of William T. Brantly, Sr. The church from which he was called in Denver was founded by one of my own classmates in Brown University—Walter McDuffie Potter.

As with our honored and honorary pastor, the time is happily far distant, we hope, when Dr. Tupper's labors can be fittingly described and his eulogy be pronounced. But a few facts may properly be stated even in his presence.

He graduated at Mercer University, Georgia, at seventeen, after which he took his theological course in the Southern Theological Seminary. Before coming to us he had served as pastor at Charlottesville, Virginia; Paducah, Kentucky; Grand Rapids, Michigan; and Denver, Colo-

¹ Dr. H. A. Tupper, Professor in Richmond College.

rado. His well-earned degree of D.D. was conferred upon him in 1886 by the Central University of Iowa, and his Alma Mater gave him the LL.D. in 1897.

His coming to our recently consolidated Church was an event of the greatest importance in our history, for had we remained longer without an active leader we should have rapidly degenerated and disintegrated. But his fine hand, scholarly mind, and restless activity have aroused an enthusiasm for Christian work which is permeating every department and almost every member.

His faculty for organization has already borne the best results, and his capacity for work shames us all.

The membership of 835, reported upon our consolidation in 1895, has increased until upon November 23, 1898, it has reached precisely 1000. One thousand men and women,—a full regiment of Christian soldiers,—under wise, active, and tactful leadership, should do much for God and mankind.

Dr. Tupper has been a fruitful author, having written "Robertson's Living Thoughts," "Seven Great Lights," "Life of Diaz," "Gladstone," and other addresses, "Relation of Baptists to Literature," "Popular Treatise on Christian Baptism," besides several popular lectures.

It is a remarkable fact that nearly all our pastors have been large contributors to our permanent Baptist literature, and Dr. Tupper is no exception to the rule.

In 1898, in accordance with the provisions of our Articles of Consolidation, the properties at Broad and Arch and at Broad and Spruce Streets were sold, netting the church about \$495,000. Of this, \$150,000 are required to be set aside as the Endowment Fund. After a long search for a suitable lot on one of the main east and west streets between the two churches, we finally were forced to the conclusion that no lot was available except at too great a distance west, or at a prohibitory price within the desired

limits. At last an excellent lot on Seventeenth Street between Chestnut and Walnut Streets was found, 95 by 148 feet, with light on three sides. It is in a most desirable neighborhood for institutional or other work, and so near the two principal railroad stations and the principal hotels as to be easily accessible to our suburban members and transient travelers and visitors to the city. This was bought at a cost of about \$180,000. After deducting various expenses of removal, refitting Beth Eden, taxes in litigation, etc., we shall have about \$150,000 for the new church and its furnishing. We expect to have our plans ready early in 1899, and shall then push the work with vigor, asking earnestly for the blessing of God upon this auspicious beginning of our Third Century.

As a frontispiece of this volume I hope to present the elevation of our new Church.

HISTORY OF THE BETH EDEN BAPTIST CHURCH.

BY JAMES F. HAGEN, ESQ.

The life of the Beth Eden Baptist Church from its organization through the several pastorates, and with its record of work for the Master, covers in all but about a quarter of a century, and still continues as a pleasant memory with many of its members yet living, though most of those associated with it at its foundation are now worshipping in "the house not made with hands."

The expansion of the city and the westward tendency of the population, which have combined in our day to bring about the consolidation of Beth Eden with the First Church, operated some twenty-five years before to bring it into existence. The letter presented to the Philadelphia Baptist Association by Beth Eden when applying for ad-

mission to that body gives a very concise summary of the events preceding the final location of the church at Broad and Spruce Streets, and from it we learn that for many years it had been a cherished purpose with some of the members of the Spruce Street Baptist Church to build a meeting-house in a more western part of the city.

In execution of this purpose the vacant lot on the east side of Eighteenth Street, extending from Ann Street to Rittenhouse Street, had been purchased by Dr. David Jayne, of the Spruce Street Church, an architect had been employed, plans adopted, and the building was about to be erected, when a communication was sent by the parent church to those projecting the new movement asking them to desist, and inviting the selection of a site which would be more central to all. In pursuance of this proposition the requisite action was taken by the Spruce Street Church, and it was decided by more than a three-fourths vote to sell the old property and devote the proceeds to the building of the new, and the old church was accordingly advertised for sale. On the basis of this action also the lot at Eighteenth and Rittenhouse Streets was relinquished, and the site at the northwest corner of Broad and Spruce Streets, extending to Lardner Street, was purchased in April, 1867, at an increased cost of about \$25,000 for the ground alone and a corresponding increase in the size and character of the church building.

Soon after the building at Broad and Spruce Streets was commenced, however, there began to be manifested by some a very strong attachment to the old locality, to which feeling it was thought best to yield. The result was that an enterprise commensurate with the combined effort of the whole church, and dependent for its financial success on the sale of the old property, devolved on the colony which left the parent church, which relinquished also its equitable claim on the latter for about

one-third of its value. Nevertheless, they bravely undertook the work before them with an indifference to difficulties and a spirit of resolution which characterized the church throughout its career. Realizing the degree to which the enterprise was handicapped at the very outset, we must confess to a feeling of admiration that the church should have survived so long, doing a goodly work among men; and then, at the last, with all its obligations honorably discharged, and entirely free from debt, generously, and in a rare spirit of self-sacrifice, contributing its property and all it held dear in uniting with a sister church so that a larger work might be accomplished and to insure the maintenance of a strong Baptist Church in the central part of the city in the future as well as in the present.

When the Spruce Street Church finally decided to remain on the old site, the subscribers appointed Messrs. James M. Flanagan and A. Macalitioner the building committee, to supervise the erection of the new church at Broad and Spruce Streets. Most of our churches result from a small interest gradually increasing in power, the erection of a building naturally following; but Beth Eden was unique in not having had an infancy, but in being born full-grown the erection of the building preceding the formal organization of the church.

In the autumn of 1869 the building was partially completed, and on Tuesday evening, November 23, 1869, the first religious meeting was held in the lecture-room of the church. The meeting was presided over by Rev. J. Wheaton Smith, D.D., and was well attended.

A week later a meeting was held at which steps were taken looking to the organization of the church. Mr. William B. Knowles was appointed secretary, and a committee, consisting of Messrs. Lowell Shumway, Charles T. Miller, Benjamin Githens, James Speir, and W. B. Knowles, was appointed "to receive the names of such Baptist church

members as desire to unite in forming a new organization to worship in this House." A committee was also appointed to take the necessary steps to secure a charter, and one (with Dr. Smith as chairman) to prepare articles of faith and rules of government, etc.

The selection of a name for the church was, of course, a matter of moment at the start, and we accordingly find that a committee to report a name was appointed December 7, 1869; but the year 1869 closed without formal organization having been perfected or a name chosen.

On March 8, 1870, however, a meeting was held at which Mr. Shumway, as Chairman, reported the names of a number of persons who desired to become members of the new church, and it was agreed that letters of dismissal from the Spruce Street Church be asked for at its meeting on Thursday evening, March 10th, for all those whose names had been handed to Mr. Shumway's committee.

After considering several names, "Beth Eden" was the one finally unanimously decided upon. It was suggested by Miss Anna Maria Anable, a valued member of the church throughout its existence, and the only person in the United States ever baptized by Dr. Adoniram Judson.

On March 22d, after the church had been fully organized, Articles of Faith were submitted for adoption, and a form of charter was approved and subsequently granted by the Court of Common Pleas on the 13th of June, 1870, the following persons being named as Trustees:

James M. Flanagan, Levi Knowles, A. Macalitioner, Lowell Shumway, Benjamin Githens, Hibberd Yarnall, Joseph J. Read, A. D. Carroll, A. F. Chesebrough, Silas A. George, William S. Crowley, and Charles T. Miller.

At this Church meeting, also, Mr. Henry Croskey was elected Treasurer, and Mr. William B. Knowles, Church Clerk.

The existence of Beth Eden as an ecclesiastical body

dates from Friday evening, April 1, 1870, at which time a letter was received from Spruce Street Baptist Church dismissing to the new church 190 members, who, with eight others received from different churches, comprised the constituent membership of the church. The Beth Eden Baptist Church was then constituted by the adoption, by a rising vote, of the Covenant of Organization and Confession of Faith. The Covenant of Organization was as follows:

“PHILADELPHIA, April 1, 1870.

“We whose names appear above, believers in the Lord Jesus Christ, having been baptized upon profession of our faith in Him do hereby unite with each other that we may walk together in the light of the New Testament as a Christian Church. Acknowledging no authority in human creeds to bind the conscience, and turning reverently to the Scripture of Eternal Truth as the Supreme standard of faith and practice,—yet to the end that men may know what is our general understanding of these Scriptures, and also to secure a certain order and uniformity among ourselves we do hereby adopt and publish the following as a confession of our belief, together with some general rules resulting therefrom, to guide us in our practice.”

Rev. J. Wheaton Smith, D.D., was then unanimously elected Pastor of the new church, and Lowell Shumway, Charles T. Miller, and Joseph J. Read, Deacons,—Levi Knowles and Henry Croskey being subsequently added.

The formal opening services of the church were held Monday to Friday, April 4 to 8 (inclusive), 1870, and included addresses and sermons by the following ministers: Rev. Drs. J. H. Castle, Warren Randolph, P. S. Henson, E. L. Magoon, Charles Cooke (St. George's M. E. Church), George Dana Boardman, Herrick Johnson (First Presbyterian Church), and Edward Howes (Central Congregational Church).

Steps were at once taken to obtain recognition as a reg-

ular Baptist Church. A Recognition Council was held at the church, Thursday, April 28, 1870. Thirty-eight churches were represented in the Council, which chose as Moderator Rev. Thomas Winter. The Council unanimously approved the public recognition of the Beth Eden Church, and the services were held Tuesday evening, May 5th, "a good congregation being present."

On September 26, 1870, the new church, now fully organized, resolved to join the Philadelphia Association, and accordingly named delegates to that body, and directed the preparation of a suitable letter setting forth its desire to be admitted to membership.

The church continued under Dr. Smith's pastorate until December 8, 1879, when he tendered his resignation, which was followed in February of the next year by that of Rev. William Leggett Kolb, the associate pastor from May, 1879, the church being thus left pastorless.

On January 31, 1881, a fire occurred which destroyed the house of worship, leaving only the walls standing, and depriving the people of Beth Eden of their church home. But while without a church home, they were not without kindly offers from other churches (including the old First Baptist Church), which, with a beautiful disregard of denominational lines, freely offered their houses of worship to Beth Eden in the hour of its necessity. It was finally determined to accept the invitation of the Wylie Presbyterian Church, Broad Street below Spruce, and in the lecture-room of this church Beth Eden made its home. In passing, it may be observed, as typical of the tendency of our times, that the Wylie Church has also ceased to exist as a distinct organization, having consolidated with the Chambers Memorial Church.

Left without their house of worship, the members of the church seriously considered whether it would be advisable to locate upon a new site, or rebuild on the old; but on

February 18, 1881, it was decided to rebuild on the old site, and steps were at once taken to that end, the church subsequently appointing a committee, consisting of Rev. Dr. Smith, Charles T. Miller, H. La Barre Jayne, and John H. Scott, Jr., to supervise the erection of the church.

The work of rebuilding progressed so rapidly that on the 2d of December, 1881,—about ten months after the fire,—the church was enabled to assemble once more in its own



FIG. 38.—THE BETH EDEN BAPTIST CHURCH, BROAD AND SPRUCE STREETS.
[Kindly photographed, in 1898, by Mr. Robert G. Wilson.]

house to engage in the weekly prayer service (Figs. 38 and 39). We get a good picture of the reöpening service from the Church Minutes :

“ Dr. Smith opened the meeting, and after the singing the second chapter of Haggai was read by him. Prayers were offered by Deacons Miller, Shumway, and Morse, and the hymns “ Sweet Hour of Prayer ” and “ Nearer my God to Thee ” were sung. The whole service being entered into with the spirit of worship will doubtless leave a lasting impression on the minds of those present. Dr. Smith

closed in an earnest prayer, invoking the blessing and favor of God upon the new work and worship of our Church."

The first regular Lord's Day service was held on Sunday morning, December 11th, and the ordinance of the Lord's Supper was observed.



FIG. 39.—BETH EDEN INTERIOR.
[Kindly photographed by Mr. John Gubbings.]

On May 1, 1882, Rev. John W. Ashworth (Fig. 40), of England, was called to the pastorate of the Church, continuing for about a year, when he was succeeded, May 11, 1883, by Rev. John T. Beckley, D.D. (Fig. 41), the last Pastor. Dr. Beckley's term of service, covering eleven years, was characterized by devoted, earnest work on the part of Pastor and people, coupled with the exercise of a

most generous benevolence, and the church was pervaded by a spirit of harmony and fellowship which made it as one family, united and loyal in the service of the Master.

With the year 1894 we approach the events which culminated in consolidation. In May of that year Dr. Beckley resigned the pastorate, and, the resignation being subsequently accepted, the church, in July of 1894, was once



FIG. 40.—REV. JOHN WIGNEY ASHWORTH.

more without a pastor. On August 24th a communication was received by the church from the Philadelphia Baptist City Mission, asking that the church—

"Appoint a committee of three, to meet a like committee from the First Baptist Church, the Tabernacle Baptist Church, and three individuals at large, to be appointed by this joint committee—to constitute a general committee to informally consider the denominational interests in the center of the city."

The names of those composing the committees appointed by the several churches, as well as those called into consultation with them, will be found in their joint Report below.

Meanwhile, however, from the termination of Dr. Beckley's ministry, the church had been fortunate in securing the services of Rev. Frederic Foye Briggs (Fig. 42), then a recent graduate of Crozer Seminary, as a regular supply, and his preaching and pastoral work were alike so satisfac-



FIG. 41.—REV. JOHN TUSTIN BECKLEY, D.D.

tory as to result in his being unanimously called, on October 12th, to become the Pastor of the church. Inasmuch, however, as the work of the joint committee mentioned above had developed in such a way as to suggest the serious possibility of the consolidation of Beth Eden with one or both of the other churches, Mr. Briggs felt constrained to accept the call only as stated supply for a period of six months, beginning November 1, 1894.

The church meeting held on December 28, 1894, was a most important one, as the Committee, consisting of Messrs. Hunter, Githens, and Shumway, then submitted the following Report :

“TO THE FIRST, TABERNACLE, AND BETH EDEN BAPTIST CHURCHES :

“Your Joint Committee, appointed to consider the re-ad-



FIG. 42.—REV. FREDERIC FOYE BRIGGS, A.M.

justment of Baptist interests in the central part of the city, beg leave to report as follows :

“Since their appointment, they have held prolonged weekly meetings, and have considered fully and earnestly the best methods of perpetuating and enlarging the work in the field now occupied by the three churches

“They invited in consultation with them Rev. Dr. George Dana Boardman, Honorary Pastor of the First Church ; Rev. Dr. George E. Rees, Pastor of the Tabernacle

Church; Rev. B. MacMakin, Secretary of the Philadelphia Baptist City Mission; and J. Howard Gendell, Esq., who has advised us as to the legal aspects of the plan of consolidation. As Mrs. Bucknell, of the Beth Eden Church, owing to absence from the city, was not able to meet the Committee, they requested Deacon Shumway to fill her place.

"It is their unanimous judgment that the work now carried on by the three churches could be more efficiently accomplished, and also other work in line with the forward movements of our day could be undertaken, if a union of the forces and means now employed in sustaining the three churches were concentrated by establishing one central church, well equipped with workers and other agencies for aggressive Christian service, and also, that in anticipation of the rapid changes taking place in the center of the city, through the removal of families to the newer parts of the city, and through the encroachment of business, provision could be made for laying aside a sufficient sum of money as an endowment, whereby this central church would be financially insured against the contingency of coming years, and our Baptist witness to the truth be perpetuated in the central portion of the city, as well as strengthened in other parts where it is greatly needed. The Committee desire to state that, throughout this movement, Rev. Dr. Rees, who has been its prime mover, has exhibited the utmost degree of foresight, magnanimity, and self-forgetfulness.

"The Committee recommend the following articles of agreement for adoption—viz.:

"ARTICLES OF AGREEMENT.

"*Article I.*—The three churches shall, by proper legal proceedings, be consolidated into one corporation, under the name of 'The First Baptist Church in Philadelphia,' for convenience in this paper called the 'Consolidated Church.' Each of the three churches shall instruct its Board of Trustees to join in proper proceedings in the name of the Church, and under its corporate seal, and for that purpose shall authorize its Board to agree with the other Boards of Trustees, representing their respective

churches, on the details of the petition for consolidation—such, for instance, as the powers, duties, etc., of the Board of Trustees of the Consolidated Church, etc.

“Article II.—The Board of Trustees, whose names are to be stated in the petition for consolidation, shall consist of fifteen persons. They shall be selected, one-third from each of the present churches, each church selecting five. These Trustees shall serve until the first election by the Consolidated Church.

“Article III.—Each church shall select three Deacons. The nine thus selected shall serve temporarily as the Deacons of the Consolidated Church until the first election after consolidation.

“Article IV.—At the first meeting for business of the Consolidated Church, which shall be held as soon as practicable after the decree of consolidation, a Church Clerk and a Treasurer shall be elected, and action shall be taken, by the appointment of a committee or otherwise, toward the formulation and adoption of by-laws and rules.

“Article V.—The Consolidated Church, by its Board of Trustees, shall proceed as promptly as possible to sell so much of the property, real and personal, as it may appear desirable to sell. One-fourth of the actual proceeds of so much of the real and personal estate at Broad and Arch Streets, Eighteenth and Chestnut Streets, and Broad and Spruce Streets, as may be sold, together with one-fourth of the estimated value of any one of these properties, which may be retained for the use of the Consolidated Church, shall be set apart as an Endowment Fund, to be invested and the principal thereof to remain intact, not to be used even temporarily, but the income only to be applied toward the work of the church. The estimated value above referred to shall be fixed by the Board of Trustees of the Consolidated Church.

“Article VI.—Inasmuch as, for various reasons, a number of members of the three churches may not be able permanently to attend the Consolidated Church, it is agreed that after the consolidation has been effected there shall be appropriated, from the proceeds of the church properties sold, \$100,000 for the use of that portion of the members of the Consolidated Church, not less than seventy-five in

number, who may desire to form one new church under the leadership of Rev. Dr. George E. Rees. It is agreed that this \$100,000 shall be paid to the Trustees of this new church when legally organized, and shall be used only for the erection of buildings and the support of this new Baptist Church. This new body shall be a colony from the Consolidated Church. Such a new church seems very desirable from a broad view of the best interests of the denomination at large.

*“Article VII.—*As soon as practicable, the Consolidated Church shall take the necessary steps toward obtaining a pastor. Until a permanent pastor is secured, it is agreed that the Rev. Dr. Rees and the Rev. F. F. Briggs shall be the temporary pastors of the Consolidated Church.

*“Article VIII.—*After the consolidation is completed, the meetings of the Consolidated Church shall be held in any one of the three church buildings or elsewhere, as shall be decided by the Consolidated Church. All pew rents shall then cease and determine, and, unless otherwise ordered, the pews shall be free. The expenses of the church shall be met by contributions, and the income from the Endowment Fund when it is formed.

*“Article IX.—*As soon as practicable, the Consolidated Church shall provide the necessary church buildings, to be located as nearly central as possible in the west-central part of the city, in the field now occupied by the three churches. It is intended to carry on the work of the church as an Institutional Church, and the buildings shall be constructed accordingly. The changes necessary to develop work of that character shall, however, be made without awaiting the construction of the new buildings, by such gradual steps as may be found practicable.

“Your Committee, therefore, in order to carry out the plan above outlined, recommend that each church shall adopt the following resolutions, to wit:

“RESOLUTIONS.

“FIRST.—*Resolved*, That the Board of Trustees of this Church be and hereby is authorized to join with the representatives of the [here insert the names of the other two

churches] Baptist Churches, upon the details of a petition for the consolidation of the three churches and, having agreed thereon, is directed to join in such petition, and, by its proper officers, execute the same in the name of the church and under its corporate seal.

"SECOND.—*Resolved*, That this church hereby appoints [here insert the names of five persons] as Trustees to be named in the petition for the consolidation of the three churches.

"THIRD.—*Resolved*, That this church hereby appoints [here insert the names of three persons] as the three Deacons, specified in Article III of the 'Articles of Agreement.'

(Signed)

Committee :	{ <div style="display: inline-block; vertical-align: top; padding-left: 10px;"> H. L. WAYLAND, WM. A. LEVERING, W. W. KEEN. </div> <div style="display: inline-block; vertical-align: middle; font-size: 4em; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;"> (First Church.) </div>
	{ <div style="display: inline-block; vertical-align: top; padding-left: 10px;"> LOWELL SHUMWAY, BENJAMIN GITHENS, DAVID A. HUNTER. </div> <div style="display: inline-block; vertical-align: middle; font-size: 4em; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;"> (Beth Eden.) </div>
	{ <div style="display: inline-block; vertical-align: top; padding-left: 10px;"> LEVI KNOWLES, MATTHEW F. HAMILTON, AARON E. CARPENTER. </div> <div style="display: inline-block; vertical-align: middle; font-size: 4em; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;"> (Tabernacle.) </div>

There was also submitted a set of resolutions adopted by the First Baptist Church, inviting the union of the Beth Eden, Tabernacle, and First Baptist churches, under the charter of the latter.

The church, after considering the matter, adopted the following resolution :

"*Resolved*, That Brethren Lowell Shumway, Benj. Githens, David A. Hunter, John H. Geyer, Edwin W. Dukes, Charles F. Morrison, and James F. Hagen be a committee to meet with a similar committee from the First and Tabernacle Baptist Churches to consider the subject of the invitation of the First Baptist Church in regard to consolidation with them, and to report at a future meeting."

The Committee of Seven reported at a meeting held on January 25, 1895, when the church adopted the Committee's report, which follows:

TO THE FIRST AND BETH EDEN BAPTIST CHURCHES:

Your Joint Committee, appointed to consider the re-adjustment of Baptist interests in the central part of the city, beg leave to report as follows:

Your Committee met, in conjunction with a Committee appointed by the Tabernacle Baptist Church, and, after mature deliberation, unanimously passed the following Resolutions:

"Resolved, That the two churches (the Beth Eden and First Church) shall, by proper legal proceedings, be consolidated under the Charter of the First Baptist Church of Philadelphia. Each of the two churches shall instruct its Board of Trustees to join in proper proceedings in the name of the church and under its Corporate Seal, and for that purpose shall authorize its Board to agree with the other Board of Trustees on the details of the Petition for Consolidation—such, for instance, as the powers, duties, etc., of the Board of Trustees of the First Baptist Church.

"Resolved, That the Tabernacle Church be requested to dismiss to the First Baptist Church such as wish to join the new enterprise, and to contribute to it such funds as they deem best."

That your Committee subsequently considered the matter of consolidation, and, as a result of their deliberation, it is their judgment that the work now carried on by the two churches could be more efficiently accomplished, and also other work in line with the forward movements of our day could be undertaken, if a union of the forces and means now employed in sustaining the two churches were concentrated by establishing one central church, well equipped with workers and other agencies for aggressive Christian service; and, also, that in anticipation of the rapid changes taking place in the center of the city, through removal of families to the newer parts of the city, and through the encroachment of business, provision could be made for laying aside a sufficient sum of money as an endowment, whereby the central church would be financially insured against the contingency of coming years, and our Baptist witness to the truth be perpetuated in the cen-

tral portion of the city, as well as strengthened in other parts, where it is greatly needed.

The Committee, therefore, recommend the following Articles of Agreement for adoption, viz.:

ARTICLES OF AGREEMENT.

Article I.—The two churches shall, by proper legal proceedings, be consolidated into the Charter of "The First Baptist Church of Philadelphia." Each of the two churches shall instruct its Board of Trustees to join in proper proceedings in the name of the church, and under its corporate seal, and for that purpose shall authorize its Board to agree with the other Board of Trustees on the details of the Petition for Consolidation—such, for instance, as the powers, duties, etc., of the Board of Trustees of the First Baptist Church.

Article II.—The Board of Trustees, whose names are to be stated in the Petition for Consolidation, shall consist of fifteen persons. They shall be selected, eight members from the First Baptist Church, and seven members from the Beth Eden Church.

Article III.—The Deacons of the Beth Eden Church shall become Deacons of the First Baptist Church.

Article IV.—At the first meeting for business, after consolidation, which shall be held as soon as practicable after consolidation, a Church Clerk and a Treasurer shall be selected, and action shall be taken, by the appointment of a committee or otherwise, toward the formation and adoption of By-Laws and Rules.

Article V.—As soon after consolidation as practicable, the Board of Trustees shall proceed to sell the two properties at Broad and Arch Streets and Broad and Spruce Streets, either at public or private sale. From the proceeds, \$150,000, or more if possible, shall be set aside as an Endowment Fund, which shall be safely invested, and the principal thereof remain intact forever, not to be used even temporarily, but only the income thereof to be applied toward the work of the church. The Board of Trustees shall also, as soon as possible, obtain the refusal of a new site in the central part of the city sufficiently large for a church and Guild House, and, if practicable, also for a

Parsonage, which shall be purchased, after approval by a majority of the adult members of the church.

Article VI.—As soon as practicable after consolidation, the church shall take the necessary steps toward obtaining a pastor. Until a permanent pastor is secured, it is agreed that the Rev. F. F. Briggs shall be the temporary pastor.

Your Committee, therefore, in order to carry out the plan above outlined, recommend that each church shall adopt the following Resolutions, to wit:

RESOLUTIONS.

I.—*Resolved*, That the Articles of Agreement, as submitted by the Joint Committee on Consolidation, be and are hereby adopted.

II.—*Resolved*, That the Board of Trustees of this church be and is hereby authorized to join with the representatives of [*here insert the name of the other church*] upon the details of a Petition for the consolidation of the Beth Eden Baptist Church into the Charter of the First Baptist Church, and having agreed thereon, is hereby directed to join in such Petition, and, by its proper officers, execute the same in the name of the church, and under its corporate seal.

III.—*Resolved*, That the Tabernacle Church be requested to dismiss to the First Baptist Church such as wish to join the new enterprise, and to contribute to it such funds as they deem best.

JOSEPH F. PAGE,
WILLIAM H. FORD,
W. A. LEVERING,
ERNEST LEIGH TUSTIN,
B. OGDEN LOXLEY,
AUGUSTUS THOMAS,
W. W. KEEN.

Committee : (First Church.)

LOWELL SHUMWAY,
DAVID A. HUNTER,
BENJAMIN GITHENS,
JOHN H. GEYER,
EDWIN W. DUKES,
JAMES F. HAGEN,
CHARLES F. MORRISON.

(Beth Eden Church.)

The church subsequently chose the following Trustees to represent the Beth Eden interest in the Board of Trustees of the consolidated church: Benjamin Githens, David A. Hunter, John H. Geyer, Edwin W. Dukes, William S. Haines, Charles F. Morrison, and James F. Hagen. At a meeting held on the twenty-sixth day of February the church formally approved a Petition to the Court of Common Pleas, No. 2, for consolidation with the First Baptist Church, upon the terms set forth in the Report of the Committee of Seven, and a decree formally consolidating the Beth Eden Church with the First Church, under the name "The First Baptist Church of the City of Philadelphia," was entered by the Court on April 13, 1895,—bringing to a close the history of Beth Eden Baptist Church.

In concluding this sketch it may be proper to add that, while not possessing a very large membership, the church participated earnestly in philanthropic work, and fulfilled its mission in the community. For several years religious services under its auspices were held at Durham's Hall, Seventeenth and South Streets, and earnest work done, largely through the consecrated efforts of Mr. John Bunting, now deceased; the meetings being finally discontinued, however, most of those connected with the movement came to Broad and Spruce Street Church. In other directions also the church extended its usefulness, but of the good accomplished, or of the influence on the lives of men and women exerted by the church, it is not given us to know; the record is on high.

V. Manners and Customs of our Church, especially in its Earlier Days.

Some peculiar features in the history of our church are disclosed by reading the Minutes, the Marriage Book, and the many other records of bygone times. They are of interest especially in contrasting the morals, manners, and customs of our own times with those of earlier days.

Minutes.—Unfortunately, no Minutes are extant until February 4, 1757. This was toward the end of the ministry of Jenkin Jones, when his health was so precarious that his services were irregular. The first three Minutes are of interest. (See Fig. 43.)

The third Minute is completed on the page following that illustrated in the cut, as follows:

“S. Burkloe on the other, were amicably adjusted, each promising to forgive and forget. N. B.—This, and the preceding Minute by Dr. Weed.”

Evidently, the Minutes have been copied from some previous blotter. Our Marriage Book shows that they were written by Morgan Edwards, for the handwriting is unmistakable. (See facsimile from Marriage Book later.) They are most beautifully written and exactly kept. In fact, this may be said of all our church clerks, 'not excepting the present one, Mr. W. Clifton Geyer.

The business meetings were often held at 9 A. M., 2, 5, or 6 P. M., and sometimes at “early candle light”; but very rarely in the evening until 1817, when evening meetings for business began to be frequent. The business of the church, it would seem, took precedence even of their own private affairs.

The frankness with which the Minutes deal with personal offenses, as will be seen, is quite extraordinary, especially in contrast with our own more careful methods. In the

(2)

1757

The church met Feb. 1757

The subscription for Mr. Stelle to be continued. Lewis & Co. to carry the subscription paper about; Then Joshua Mear to take the trouble on him that we may raise money towards defraying the expences of occasional visits from neighbouring ministers. The said money and disposal of it to be entrusted with Samuel Morgan. An accusation brought against Samuel Burkhoe, to be considered next meeting

The church met Feb. 1757

Samuel Burkhoe is accused of drunkenness, profane swearing, and unfaithfulness relative to the subscription affair. When the accusers had endeavoured to support their charge, the church deemed the accusations not well grounded and S. Burkhoe was acquitted at that time. Agreed that the six pounds paid by George Eaton should be divided among the poor of the church by Rev J. Jones William Branson, and Samuel Morgan

Church met. March 25. 1757

The former charges of drunkenness, swearing, and unfaithfulness renewed against M^r Burkhoe by Lewis Rees and John Perkins, who complain that the grounds of their charges were not candidly weighed the meeting before — Samuel Burkhoe denied the charges, and recommends to the consideration of his accusers the following texts Lev. xix. 26 Rev. iii. 2. 9. 2 Tim. ii. 3 Gal. v. 22. Nevertheless Burkhoe was blamed for undertaking to manage the money of subscription, and then neglecting it to the hurt of Rev^d Isaac Stelle — One evidence of his swearing was found, but the charge of drunkenness did not appear just. The same persons blame Samuel Morgan for detaining them from continuation without giving his reasons. Others thought him not to blame — The difference between J. Perkins, Lewis Rees, and John Biddle on the one part; and

FIG. 43.—FACSIMILE OF THE FIRST PAGE OF OUR FIRST MINUTE BOOK (IN THE HANDWRITING OF MORGAN EDWARDS).

earlier Minutes, from 1762 until the end of 1814, the names of all members present were recorded, and it is to be noted that only men attended the church meetings for many years. This may account in part for the extraordinary plain-speaking of the Minutes, especially in cases of discipline—a plainness which would be out of place in a mixed assembly.

Voting by Women.—The Minutes for March 31, 1764, contain the following item in reference to the voting by women at the church business meetings:

“The following reply to a query, brought the last meeting of business, was agreed upon by all present :

“ ‘Whether women have a right of voting in the church?’ To which we reply, with due honour to our sisters: That the rights of Christians are not subject to our determinations, nor to the determinations of any church or state upon earth. We could easily answer that, in civil affairs, they have no such right; but whether they have, or have not in the church, can only be determined by the Gospel, to which we refer them. But if, upon enquiry, no such grant of right can be found in the gospel, and if voting should appear to be a mere custom, we see no necessity for breaking it, except the custom should, at any time, be stretched to subvert the subordination which the gospel hath established in all the churches of the saints. *I suffer not a woman to usurp authority; but command that she be in subjection, as also saith the law.* 1 Tim. ii; 1 Cor. xiv. Nor do we know that this church, or any of us, have done anything to deprive the sisters of such a practice be it a right, or be it a custom only, except a neglect on a late occasion be deemed such, which we justify not. On the contrary, if the sisters do attend our meetings of business, we purpose that their suffrage or disapprobation shall have their proper influence; and, in case they do not attend statedly we purpose to invite them when anything is to be transacted which touches the interest of their souls. We depute our brother Samuel Davis to wait on the sisters, with our christian respects; and to communicate to them this our minute.”

To this on May 4th the Sisters sent the following reply :

“ Respected Brethren,

“ The Sisters being informed that a query was proposed in a Meeting of Business held the 3d of March to know whether Women has a Right of voteing in that Church, that the Brethren debated it some Time, and then left it to further Consideration, they soon let the Brethren know it was a Mistake and the Sisters who had been many Years Members of that Church was well acquainted with the Privileges they Members enjoyed even before they gave their Names amongst them, and had they thought their Priviliges or their Practices contray to the Word of God they would or ought to have kept themselves separate from them, we did expect as our Query was known that they would have considered at their next meeting of Business and must confess we were much surprised to find that our Query was totally omitted in their Minute to us in which they have only answered that which we had before let many of the Brethren know we never did ask being satisfied already in that Point both from the Scriptures and the former practice of our Church but as we have not the Vanity expect we can say anything that will convince some of our Brethren who we hear are of Mr. Turnors opinion we shall only say that his Sentiments are not ours tho' we see them expresed in your Minutes we are now under the disagreeable Necessity of informing our Brethren in this publick manner that our Query was this, We know our former Rights and we beg to know who had a Right to deprive us of them as you say in your Minutes, nor do we know that this Church or any of us have done anything to deprive the sisters of such a practice be it a right or a custom except omission on a late occasion we deemed such which we justify we must confess our ignorance of these words, *On a late occasion.* Tis now about two years and a half since our brothers Westcott, Davis, and Levering were chosen deacons, and, you may remember, contrary to all our common rules of voting in that church. Mr. Edwards asked in particular the opinion of each brother, without seeming to distinguish the sisters then present from the most senseless of beings, the first instance this we ever knew of sisters being treated with such contempt in that

church, Since which time we have heard of many particulars in which, according to the former rules of our baptist church sisters had a right of giving their suffrage or disapprobation in all which they have been totally omitted. We do assure the brethren we will not attempt to teach or usurp any authority in the church of God; neither would we be so ignorant as to shut our eyes at all times, when our rights, which we never did any thing to forfeit, are denied us. Suffer us to mention one more sentence of your Minute which is this ‘ *We purpose to invite them when anything is to be transacted which touches the interest of their souls.*’ We hope you will be so kind as to explain these sentences unto us who confess we do not know your meaning by them. As we hear we are much blamed by some of our brethren for not sending our complaints sooner, we must in justice to ourselves give some reasons for defering it so long, which are these, When we were omitted several of the sisters spoke to Mr. Edwards, who had omitted us, and he told them he did not know that it was the custom of women to vote in our church he was sorry he had given offence but he assured them he would do all in his power to give the sisters satisfaction, and it should be looked into and settled. Since which promise we have waited with all due subordination, and should have still waited longer, had it not happened to be mentioned by one of the sisters to our brother Davis which we knew nothing of till after the meeting where it was carried in. We shall be very glad if our brethren will consider seriously of these particulars, and we can say with sincerity we wish to see every branch of our church reunited in the sacred bands of christian friendship and peace. Signed in behalf of the sisters,

“JOHANNA ANTHONY.

May 4, 1764.”

“It was asked whether the women should be allowed to give their suffrage as heretofore or in some other manner. For the question 12, Against it 4. the four were not against the thing but the manner.”

Notwithstanding this very spirited reply, while on June 2d four women and eighteen men were present, the former seem to have taken no part in the proceedings; and on

June 30th, the next meeting, there were no women present, nor do we find a record of their presence for three years afterward.

This prejudice against women taking any part in church affairs, other than religious, probably accounts for a quaint statement given in Morgan Edwards' "Materials," pages 115 to 121. In 1706 a young woman who had some trouble with her hip-joint was alleged to have been cured by laying on of hands and prayer. A committee of fifteen men and eight women was appointed to investigate her case, and at the end of the report is this postscript: "N. B.—The reason why we, the sisters, have signed this, is, because we have more narrowly searched her as to the hip."

Small Affairs.—Very small affairs, especially in the early days, occupied the attention of the whole church, which in the present day would be settled by one of the committees of the trustees alone. It was a time when, as with the Vicar of Wakefield, "all their adventures were by the fire-side and all their migrations from the blue bed to the brown." For example, in 1762 the clerk was ordered to buy a "Minute Book of six quires of paper," and at another time it was ordered that Mr. Edwards should "bespeak a case of pigeon holes for holding the books and papers belonging to the church."

October 5, 1789:

"Brother McLeod presents the church with a Settee to be placed under the pulpit, and brother Ustick is requested to return the Church's thanks to brother McLeod for so handsome an accommodation."

Poverty.—Their poverty is also manifested during the trials of the Revolution by a Minute of November 6, 1779, when "Joseph Watkins is desired to get the broken panes of the Baptist Church filled up with boards."

Lighting the Church.—The matter of lighting the church was a very serious one. Of course, all lighting was by can-

dles at first, as we find, for instance, on November 5, 1792, a committee was appointed to procure "two branches" for the pulpit and various "sconces." But things moved slowly in those days, for the committee took from November 5, 1792, to June 2, 1794, when they finally reported that they had completed their task at a cost of £14 15s.

In 1819 a committee presented an elaborate report on the desirability of lamps as a successor to candles, and after counting up the cost of candles by the box instead of the pound, as they at one time bought them, and the cost of the lamps, oil, and wicks, they show that it would save \$19.35 a year, and by the additional light would supersede the necessity of "parsing out the hymns." Much objection, however, was made to the lamps, inasmuch as it was stated that in certain churches where oil had been adopted the oil leaked upon the people. The amicable fight lasted from the beginning of 1819 until 1822, when lamps won a partial victory. It was then resolved to place *one* lamp in the north aisle so that all could see and judge. So favorable was the impression that on March 4th four lamps were ordered, and in 1824, five years after the discussion began, candles were of the past.

On Christmas Day, 1837, at a meeting of the Trustees a committee was appointed to consider the advisability of replacing oil with gas, and it was ordered to be introduced July 15, 1839. It is only within the past year that gas in turn has given way, partially at least, to electricity.

Heating the Church.—On January 25, 1824, a committee was appointed to inquire into the expediency of heating the church by coal. Before that the church had been heated by large tin-plate wood stoves. Moreover, the floors were uncarpeted, and were sanded twice each month. Carpets are first noted in the Minutes in 1829, but they were probably used much earlier.

Imposition of Hands.—But not only in matters temporal

were minor points made much of, but in the realm spiritual also. As early as 1652, thirteen years after it was founded, the First Church of Providence made the "laying on of hands" a condition of communion, and in 1731-32 even communion in prayer with those who had not "passed under hands" was made a matter of discipline. So far did this go that the one difference between the so-called Six Principle Baptists and the Five Principle Baptists—the Laying on of Hands—led to the formation of the Welsh Tract Church in 1701. In that year a "church emigrant," as Morgan Edwards calls them, came over from Wales and settled near Pennepek, but in consequence of the imposition of hands not being observed by the brethren of Pennepek, the orthodox Welshmen pulled up stakes, moved in a body to Delaware, purchased 30,000 acres of ground, and from that time to this the church has been known as the "Welsh Tract" Church.

In our own church the imposition of hands was the rule, but was not obligatory in the early days. The Philadelphia Confession of Faith added to the Century Confession an article on "Laying on of Hands" (chap. xxxi), which if followed to-day would make the rite compulsory. It says:

"We believe that laying on of Hands (with prayer) upon baptized Believers, as such, is an Ordinance of Christ, and ought to be submitted unto by all such Persons that are admitted to Partake of the Lord's Supper."

Indeed, so rigidly was this adhered to that in 1729 the "church at Philadelphia" sent the following query to the Association:

"Suppose a gifted brother who is esteemed an orderly minister by or among those that are against the laying on of hands in any respect should happen to come among our church, whether we may allow such an one to administer the ordinances of baptism and the Lord's Supper, or no?"

Answered in the negative ; because it is contrary to the rule of God's word ; see Acts xiii : 2, 3 and xiv : 23, compared with Titus i : 5 and Timothy iv : 14, from which prescribed rules we dare not swerve."

In 1783 the Association had become more liberal in interpreting their own article, for I find that they replied to the question whether the laying on of hands is an ordinance of the gospel to be administered to all baptized persons, or only in particular cases :

"We observe that imposition of hands on baptized persons has been the general practice of the churches in union with this Association, and is still used by most of them, but it was never considered by the Association as a bar to communion. *Resolved*, that any persons scrupling to submit thereto may be admitted to the fellowship of the church without it."

Not uncommonly, however, as in 1770, in the case of William Rogers, persons were received into our church by laying on of hands and prayer. It has been our custom in the ordination of deacons up to the present time, but no stress is laid upon it.

Ordination of Deacons.—It is interesting to observe in the records of December 10, 1763, that the full formula for this ordination of deacons is given as follows :

"Dec 10, 1763. The church met this day, by way of preparation for celebrating the Lord's Supper on the morrow : and to ordain deacons—The meeting began with prayer from the desk suitable to both designs of the meeting—Then was delivered a dissertation on the office of a deacon, his qualifications and duty, the manner of his election, and instalment in the office—Then the deacons elect viz Joseph Moulder, Joseph Watkins and Samuel Miles were brought to the administrator ; who laid his hands on each ; and prayed in the following words. ' In the name of the Lord Jesus, and according to the practice of his apostles towards persons chosen to the deaconship I lay

hands on you my brother, whereby you are constituted or ordained a deacon of this church ; installed in the office, and appointed and impowered to collect and receive her revenues ; and to dispose thereof in providing for, and serving the Lord's-table ; and providing for the table of the minister and the poor ; and in transacting other temporal affairs of the church, that the minister may not be deterred from the ministry of the word and prayer, nor those concerns of the family of faith neglected. In the use of which rite of imposition of hands, I pray—that God will confirm in heaven what we do on earth ; and receive you into the number of them who minister to him in the civil affairs of his sanctuary—That he will fill you more and more with the holy Ghost, wisdom and honesty ; that by using the office of a deacon well you may purchase to yourself a good degree, and great boldness in the faith ; even so Lord Jesus. Amen.' When each had been ordained they stood up from kneeling, and were addressed by the minister in the following manner. 'We give you the right hand of fellowship in token that we acknowledge you for our deacon ; and to express our congratulations and good wishes.'

It is curious to note that the early deacons were chosen "on trial," as in a Minute, January 16, 1758, Henry Woodrow was chosen elder on trial and Joshua Moore deacon on trial. Moreover, before the present century, and even probably much later, the deacons had exclusive charge of the temporal affairs of the church as well as of the spiritual, as is seen in the form of ordination.

Ruling Elders.—I can scarcely give the precise province of "ruling elders," but they seem to have had higher authority than the deacons ; they were chosen not only in our own church, but in many others. The first notice found in our records as to ruling elders is in a Minute for July 7, 1766.

"Pursuant to an agreement of the church relative to ruling elders dated Apr. 6 the church met on May 10th following for their election which was done by balloting, when the lots fell on Isaac Jones, George Westcott and

Sam. Davis; they having accepted the office and promised to execute it to the best of their ability; the 14th of June was fixed upon for their installment when they were ordained by laying on of hands and prayer."

Communion.—In the early history of the Pennepek Church the communion was administered quarterly in Burlington, Cohansey, Chester, and Philadelphia. Later (but at what period I have been unable to ascertain), owing to the fact that we were a branch of Pennepek, the pastor held the communion service at Pennepek on the first Sunday of the month, and in Philadelphia on the second Sunday. This continued a peculiarity of our church until April 14, 1873, when by a vote of the church the communion service was changed to the first Sunday. I have always regretted the change as obliterating a distinctive historical peculiarity of our church, though more convenient in other ways.

Two other peculiarities of our church I hope will not be discarded. We hold no "Watch Meeting" to watch the old year out, but at 8 A.M. on New Year's morning we meet for an hour of prayer, which ushers in the New Year. Our church "Motto" for the New Year (a text of Scripture) hangs above the Pastor's chair for the first time. While all present reverently rise and remain standing in honor of the sainted dead, the Pastor reads the church necrology for the year, using the following formula:

"Members of the First Baptist Church in Philadelphia will rise, and remain standing, while we offer our mortuary tribute:

"Fallen asleep during the year 18— the following members of the First Baptist Church in Philadelphia (reading the list chronologically).

"Forgetting the things wherein they may have failed and gratefully remembering the many things wherein by Divine Grace they triumphed, we, their fellow-pilgrims in the King's highway to the City of the Foundations, halt for a moment, that, as we pass the milestone of another

year, we may lovingly and reverently recall the names and graces of these our comrades who have preceded us into the promised Rest. Let us not then sorrow as those do who have no hope. For if we believe that Jesus died and rose again, so also those who fell asleep through Jesus will God bring with Him. So then comfort one another with these words."

Then, while still standing, the church sings either—

"Asleep in Jesus, blessed sleep."

or

"Come, let us join our friends above."

At the conclusion of the service the Pastor shakes the hand of every one present, and gives each a card on which is printed the "Pastor's New Year's wish for his People."

At 3 P. M. on Good Friday we for many years have held a service of commemoration and consecration.

Both of these customs we owe to Dr. Boardman.

It may be an interesting memorandum that it was Dr. Boardman's custom when pastor of our church to note the death of any illustrious citizen (on either side of the Atlantic) in the following way: The audience were requested to rise and remain standing while he read his tribute. Thus we paid tribute, for example, to Martin B. Anderson, Phillips Brooks, Stephen A. Caldwell, George W. Childs, James A. Garfield, William E. Gladstone, Ulysses S. Grant, Abraham Lincoln, Robert W. McCall, Alfred Tennyson, etc.

During the eighteenth century I find very frequently in the Minutes a vote to admit certain persons to "transient communion," in case of persons making a visit to the city for a longer or shorter time. This was a very common practice among the Baptist churches, marking the independence of each church, and that the communion was strictly the service of the individual church. Manning,¹

¹ Benedict, "Gen. Hist. of the Baptist Denomination," etc., vol. 1, p. 479.

when President of Brown University, then established in the town of Warren, R. I., visited Providence in 1770, and, without a vote of the church, was invited by the minister to partake of the communion. Such a vote was passed later, but a number of members were still dissatisfied, for the reason that Manning "did not make the imposition of hands a bar to communion, though he himself received it and administered it to those who desired it." In addition to that, there was much opposition because he "held to singing in public worship."

It is extraordinary to see the scrupulosity of some persons in those early days, as, for example, one of the questions presented to the Philadelphia Association in 1735 was what should be done "if members of the church grow scrupulous about matters morally indifferent to themselves, such as . . . the manner of serving the communion, the cup upon a plate or without, and refrained from the communion." The Association's sensible answer was, "The church was in no wise obliged to yield to such vain humors."

If the fathers had been equally scrupulous in the matter of manners it would have been more to the credit of the church; for I find in our Minutes of June 9, 1758, the following recorded with what would now be called brutal frankness, but was then characteristic of the times. It will be observed that several allusions to "meetings for preparation" have been already met with. This was a service at 3 P. M. on the Saturday preceding the communion Sunday. Its sanctifying influence seems to have been very short-lived in this instance.

"When meeting of preparation was over, and the meeting of business going to be concluded by prayer, M^r Woodrow stopt M^r T. Davis hands in order to propose that a meeting of business should be appointed by itself. This was seconded by J. Perkins, L. Rees and some women

very strenuously. Then M^r Jones, M^r Branson, M^r J. L. and others went out. Upon which John Perkins locked the door—S. Burkiloe asked If they were going to be made prisoners of? S. Morgan made towards the window in order to go out, and call a constable. J. Powell prevented him. M^{rs} Shewell snatched the key from Perkins and opened the door. Then M^r Woodrow remonstrated with S. Morgan for his arbitrary proceedings; and bickerings ensued—T. Davis made as tho' he would conclude the meeting with prayer. Lewis Rees stayed him till the meeting of business should be agreed on, adding, to Tho. Davis, that he was the cause of much mischief—Davis leaves them. They propose to put the motion to the vote. Morgan goes out to bring M^r Jones and M^r Davis in. They come and put an end to the meeting, but not before the 23rd day had been fixed on, during their absence. The next day S. Morgan refused to give the bread and wine to H. Woodrow, L. Rees and M^{rs} Woodrow. But H. Woodrow snatched the bread."

Happily we may add, "*Tempora mutantur et nos mutamur in illis.*"

On November 6, 1762, I find a Minute to the effect that each member was required to deposit a ticket at each communion, "that it may be known who are absent that an enquiry be made after them." A frequent form of milder ecclesiastical punishment was to "suspend" offenders from the communion for several months, and when the offending member had amended his life he was restored by vote to the privilege.

Our communion plate consists of the silver chalice for which Jenkin Jones left the legacy of £25 in 1760 (p. 41). On July 3, 1762, the Minutes direct that this legacy should be applied to the purchase of a communion chalice, and that, should it cost more, "the old silver cup (now belonging to the meeting) should be sold to help paying for the new." I suspect that the silversmiths of those days were not more generous than those of to-day, for the chalice

(Fig. 44) cost not only the £25 and the "old silver cup," but £12 17s. 3d. in addition.¹

Four old pewter plates (Fig. 45) bear the inscription :

*" Baptist Church Philadelphia
1753."*

These pewter plates have been regularly used each communion Sabbath for one hundred and forty-eight years,



FIG. 44.—SILVER COMMUNION CHALICE.

and, as historic relics, are esteemed even more highly than their more pretentious silver companions.

On October 6, 1794, "two silver pint cann's" (Fig. 46)

¹ Minutes, Dec. 4, 1762.

were bought for use at the communion at a cost of £20, and were to be engraved:

*"The particular
Baptist Church
of
Philada.,
1794."*

The salvers on which they are served are engraved:

*"Belonging to the First Baptist Church of Philadelphia,
1774."*



FIG. 45.—PEWTER COMMUNION PLATE.

This is the earliest designation of our church as the *First Baptist Church*. These also, with four other cups, and two other silver salvers subsequently purchased, are still in use.

The amenities of life, however, were more considered in later days, for I find on January 11, 1811, but only after several months' discussion: "It was resolved that a collec-

tion for the use of the poor members of this church be made monthly immediately after the hymn is sung at the conclusion of the administration of the Lord's Supper."

In 1838 the aged members were directed "to be conveyed from the Widows' Asylum in order that they might have the privilege of the communion."

Baptism.—In Morgan Edwards' "Materials" is a picture of what was called in his day the "*Baptisterion*" (Fig. 47). This was a lot at what is now Spruce Street wharf on the Schuylkill, and extended from the present Twenty-fifth (then Willow) Street down to the river. It was a beautiful



FIG. 46.—SILVER COMMUNION CUP AND SALVER.

spot, covered with large oaks, which were cut down by the British during their occupation of Philadelphia. Edwards describes it (Appendix N) as being "about a mile and a half out of Philadelphia. . . . Under foot is a green, variegated with wild flowers and aromatic herbs." In the midst of this spot was a large stone, rising about three feet above the ground, upon which the minister stood, and Edwards says: "I once reckoned there 32 carriages and have often seen present from 100 to 1000 people, all behaving much better than in some other places." A small building had been erected before 1770, which the candidates used for dressing.

Our church seems to have occupied the place by a sort of "squatter sovereignty," for through the kindness of Mr.



FIG. 47.—THE BAPTISTERION.
 [From an old print in Morgan Edwards' "Materials Toward a History of the American Baptists,"
 Kindly lent by Deacon Samuel J. Clevenger.]

F. W. Weightman, who has examined the deeds for me, I find that the Supreme Executive Council of Pennsylvania,

on June 15, 1782, deeded the property on the southwest corner of Twenty-fifth (then Willow) and Spruce Streets, 107 feet on Spruce Street, and extending down to low-water mark on the Schuylkill River, to Thomas Sheilds, a member of our church.¹ He bought it—

“At the special instance and by the direction of the church and with their moneys for a place of worship and the administration of the ordinance of Baptism according to the Tenats and Rules of the said Religious Society.”

May 7 and August 5, 1782, the church appointed Trustees for the property, to whom Thomas Sheilds transferred it September 6, 1784.

Before 1770 the church had erected the building above mentioned, for it is described by Morgan Edwards in that year, and pictured in his book (Fig. 47). They evidently used the lot without any legal authority, but without objection, since it was then only waste land.

The later history of the property is involved in the controversy with the Spruce Street Church already related, and it was used as a means of partial payment of the amount agreed to be paid the Spruce Street Church in 1835 (p. 96). As the title was in dispute between the two churches, both claiming to be the First Church, in order to make a clear title, on March 11, 1851, our church conveyed it to William Bucknell, Jr. (a member of the Spruce Street Church), for \$4000, subject to a mortgage of \$5000, and on March 12th William Bucknell, Jr., deeded it back to John C. Davis (a member of our church), promissory notes for \$4000 being given in payment for it. March 28, 1863, it was finally sold to Samuel Cattell for the Knickerbocker Ice Company.

These various conveyances explain what at first puzzled me greatly—the statement in the Minutes that in 1851 the

¹ “Deed Book 56,” p. 334, May 2, 1796.

lot was sold to the Spruce Street Church, and yet leases of the lot appear on our Minutes again and again for years afterward.

This Schuylkill lot and the "Schuylkill Branch" must not be confounded. The latter was a mission, which was organized February 12, 1843, though from "Mary Hallman's Life" (pp. 38-93), and a printed report in our archives, a school had been organized there, and as early as 1832 had 136 children in it. The mission rented the Presbyterian Church at the corner of Ashton and Lombard Streets. Its Minute books exist in our archives, and cover the whole time until January 22, 1854, when the mission was abandoned, after doing an excellent work.

This "Baptisterion" was used not only by our church, but Edwards especially states "that a late clergyman of the Church of England was wont to make this river his baptisterion." It was used also by other Baptist churches, including, by a special vote (September 9, 1816), the Colored Church. The hours of baptism seem to have varied, and to have been fixed for each special occasion. It was sometimes as early as 6 and 7 A. M. in summer, very commonly at 9 and 11 A. M. and 3 or 4 P. M., and almost always on weekdays. A Minute of April 7, 1817, states that certain candidates should be received "after baptism to be administered Saturday next at 10 P. M." I can not think that this is other than a clerical error for "10 A. M."

But about 1830 this "baptisterion" seems to have been given up, and the ordinance was administered at Cooper's Point, Camden, and on Sunday. The minister, the candidates, and the congregation marched from the old church on Lagrange Place, in procession, to Arch Street wharf, where they took a ferry-boat. As late, however, as 1841 I find that some candidates were baptized in the Schuylkill at the United States Arsenal, and this was two years after a baptistery had been built in the church itself.

On February 16, 1836, a committee was raised to consider the subject of providing a common baptistery for the use of all the Baptist churches "in the city and the Liberties," and in case of failure, to consider the question of providing a baptistery in or near the church.

On January 5th of the same year I am happy to say that, after the difficulties with the Spruce Street Church had been arranged, the use of the baptistery recently built in their new church was requested, and was cheerfully granted. On January 10th one of the candidates, having been meantime baptized in this baptistery, was received; the other, a woman, having declined the use of the baptistery, had not yet been baptized, the administration of the ordinance having been deferred on account of a severe snow-storm. Among our papers I found a receipt for \$3.00 "for clearing ice for baptism," dated February 12, 1835. So great was the aversion on the part of many to the baptistery, that for a number of years the candidates, after relating their experience, were desired to state their preference, whether they would be baptized in the river or in the baptistery.

On September 12, 1836, a committee reported in favor of erecting a baptistery in the burying-ground, and presented plans for that drawn by Thomas U. Walter, the architect of the Capitol at Washington. He was named after our former pastor, Thomas Ustick, and was the son of Joseph S. Walter, then of the Spruce Street Church. But the following week the project was defeated by a vote of 34 to 44. Finally, on January 14, 1839, a baptistery was ordered to be built in the church by a vote of 70 to 28.

Independence of Ministers.—The ministers asserted their independence occasionally in a somewhat marked manner. For instance, in 1816, the church "being stopped and convened" before the communion, Dr. Holcombe reported that on the previous day he had baptized my uncle, Joseph Keen, Jr., who then immediately related his experience and was

received. This was not the only case in which the clergyman asserted his prerogative of baptizing a candidate without consulting the church, for the same course had been followed on October 17, 1812, in the case of Thomas Stewart.

While in emergencies this may be justified, yet to make it a rule would be unfortunate. Indeed, so long before as 1763 this practice of our church had been considered by the Philadelphia Association, and they "all allowed that this may be, and in some cases must be; but that the other practice was more expedient."

The church also asserted its rights as an independent church on October 15, 1815, when a Brother Wiley desiring to go the next day, Monday, to New Orleans to preach, and wishing to be ordained, the church voted in favor of it without calling any council to advise with them, and ordained him on the same afternoon.

Letters of Dismission.—In the early days letters of dismission were ordered to be drawn up in each particular case by the Pastor, a member, or a committee, but on October 6, 1806, there is a vote that the pastor, Dr. Staughton, should draw up a blank form for such letters, a custom followed ever since that date.

Burial Ground.—It was the common practice in the early days for each church to have a burial ground attached to it, as is still the custom in the country. A large burial ground lay to the westward of the church on Lagrange Place, and I find that as late as 1811-'13 there were as many as forty or fifty interments annually. It is always called in the records, after the old English idiom, "breaking ground."

On June 4, 1763, just after a new church had been built, it had been voted that—

"Every person who has subscribed toward the building of the meeting house, or who pays for a seat in it shall be buried in the grave yard for one Dollar, and that none other shall be buried for less than Two Dollars."

On February 13, 1794, a committee was appointed to inquire into a proposed law forbidding intramural interments. We can understand how self-interest might warp their judgment, because I find that in 1788 the rates had been raised, and were then fixed for burial of pew-owners at 10 shillings; for strangers, 40 shillings; and £15 for the privilege of being buried in the aisle of the meeting-house.

On January 21, 1799, it was resolved—

“That considering the Contracted state of the Burying Ground also the expences of keeping it in repair, That in future, The Price of Breaking ground for Strangers shall be Sixteen Dollars and the rate of interment in the Aisle of the Meeting House shall be Fifty Dollars.”

Twenty years later, on January 4, 1819, the rates were raised still further, and it was decided that the holding of half a pew entitled the whole family to interment, but single sittings, only the holder—the price being for pew-holders, \$3.50; for strangers, \$25.00; headstones, \$50.00; and for interment in the aisle, \$500. In spite of the frequent mention of rates for a burial in the aisle, which would presuppose its frequency, Morgan Edwards and some of his family are the only persons whose burial in the aisle I have discovered.¹

¹ In connection with burial in the aisle, the following extract from an article on “Ancient Parish Life in England” (“The Nineteenth Century,” March, 1898, p. 434), by Augustus Jessopp, is of interest:

“Another source of revenue was the fees exacted by the parish for the burial of ‘people of importance’ who desired to be laid in the church itself. The significance of this must not be passed over. It should be remembered that the surface of the soil of the churchyard was part of the parson’s freehold. Any parishioner had a right of sepulture in God’s acre; but the parson could always claim his fee for ‘breaking the soil,’ and this was a source of income to him. So with the chancel—that too was the parson’s freehold; and for burial there, in the most holy part of the church, very considerable fees were from time to time claimed and paid. But the church itself—*i. e.*, the nave—was the property of the parish, and when a local magnate specially desired to be buried there, he, or his executors, had to make his bargain with the church wardens, and with them alone. This will explain the following entries in the ‘Walberswick Accounts’ (1498): ‘Received for the soul of Sir Harry Barbour, 6s. 8d.’; and again, in 1466: ‘Mem. Nicholas Browne granted to the church 20s. for bringing of his wife in the church. And a gravestone to be laid upon the grave.’”

In 1828 a new scale of prices according to age was adopted as follows:

For an adult,	\$25.00
For a person 10 to 16 years of age,	18.00
5 to 10 years of age,	10.00
1 month to 5 years of age,	5.00
under one month,	3.50



FIG. 48.—PASTORS' MONUMENT IN OUR BURIAL LOT IN MT. MORIAH CEMETERY.

Before our burial lot was sold a large lot was secured in Mt. Moriah Cemetery (July 11, 1859), and the ashes of

those interred in Lagrange Place were removed to the new lot. In October, 1882, by the generous gift of Mrs. Ann D. Coffin of \$2000, a handsome granite Monument to our Pastors was erected in the center of the lot (Fig. 48). It bears the following inscriptions :

FRONT FACE.

1698-1746.

In memory of our pastors.

REV. JOHN WATTS,
Born, 1661. Died, 1702.

REV. EVAN MORGAN,
Born, Died, 1709.

REV. SAMUEL JONES,
Born, 1657. Died, 1722.

REV. JOSEPH WOOD,
Born, 1659. Died, 1747.

REV. ABEL MORGAN,
Born, 1637. Died, 1722.

PASTORS OF JOINT CHURCHES,
PENNEPEK AND PHILADELPHIA.

SECOND FACE.

1746-1883.

In memory of our pastors.

REV. JENKIN JONES,
Born, 1686. Died, 1760.

REV. MORGAN EDWARDS, A.M.,
Born, 1722. Died, 1795.

REV. WILLIAM ROGERS, D.D.,
Born, 1751. Died, 1824.

REV. ELHANAN WINCHESTER,
Born, 1751. Died, 1797.

REV. THOMAS USTICK, A.M.,
Born, 1753. Died, 1803.

REV. WILLIAM STAUGHTON, D.D.,
Born, 1770. Died, 1829.

THIRD FACE.

1746-1883.

In memory of our pastors.

REV. HENRY HOLCOMBE, D.D.,
Born, 1762. Died, 1824.

REV. WILLIAM T. BRANTLY, D.D.,
Born, 1787. Died, 1845.

REV. GEORGE B. IDE,
Born, 1804. Died, 1872.

Since the monument was erected Dr. Cuthbert has died.

The length of the pastorate of each pastor and brief sketches of their lives will be found at the end of this address.

Such rural surroundings as the large churchyard were not without an occasional disadvantage. Our fellow-member, Mrs. Inglis, has told me that she remembers on one occasion, when the doors of the church were open in summer, that a cock wandered from the graveyard into the church, and after a stately march up the aisle, turned around in front of the pulpit and saluted the audience with a lusty crow.

Temperance.—It is not uncommonly found in the old records of New England churches that large quantities of rum and other alcoholic liquors were provided for festivals, such as the raising of a roof, meetings of ministers, etc. I think it not a little to the credit of our church that in a careful review of our written records of nearly a century and a half I find only *one instance* of such use of spirits. This occurred on September 5, 1768. In "an account for materials and work done (*sic*) at the Baptist Burying Ground" for a committee of which Benjamin Loxley was one, is an entry "for furnishing the workmen with $3\frac{1}{2}$ gallons of rum at 4 shillings the gallon—14 shillings." Even this was done by the contractor and not by the church itself. In fact, the church took strong ground against the use

of distilled liquor at a time when its use was so prevalent that, as I have often heard my father say, the sideboard of that good old deacon, my grandfather, was always set out with decanters and glasses, and that it was considered a breach of good manners not to invite the minister and other friends to refresh themselves.

In 1788 a strong resolution against the use of distilled liquors, except as medicine, was passed. On January 5, 1789, the church, concurring with the Association, discouraged the abuse of distilled and other liquors. A Temperance Society was formed July 21, 1831, and reorganized in 1835. On March 14, 1836, a resolution was passed recommending "that no member use or traffic in ardent spirits and those who are engaged in the traffic discontinue the same as soon as it can be done without too great sacrifice on their part,"—a resolution marked by its good practical sense as much as by its high morality. On July 12, 1841, a committee was appointed to remonstrate with certain prominent members for trafficking in ardent spirits, and on June 8th of the same year candidates for baptism were required to approve of the resolution of the church on temperance as a condition to being received as members. The feeling ran so high that it was proposed that no aid should be extended to "members who have drunken husbands"; but this injustice to innocent wives was never carried out.

On February 14, 1842, the use of unfermented wine at the communion was discussed and referred to the pastors and deacons. It was not, however, until 1883 that fermented wine was discarded. To their credit be it said that this followed a strong plea for unfermented wine presented by the Young People's Association, January 15, 1883.

It is not altogether a matter of wonder to one who has reviewed the Minutes of the church that it took such

strong ground against the use of ardent spirits. I have been both surprised and pained to see how many members were excluded for being intoxicated; one of them, a poor man who had been aided by the deacons to the extent of £1 10s., was immediately suspended because he was seen "drunk the day after he had received the charity of the church."

What is still more painful and surprising is the number of women who were suspended or excluded for intoxication.

Church Discipline.—The form used in the exclusion of members was usually "till it shall please God to restore them again by repentance." But sometimes instead of this simple vote at a church meeting the exclusion was publicly announced at the close of the communion, and the Pastor not only stated the cause thereof, but proceeded to deliver a homily on the heinousness of the offense. On only one occasion is the odor of brimstone very marked. October 2, 1762, I find the following note:

"Whereas John Taylor has now a third time contradicted his baptismal vows of repentance and holiness by relapsing to the sin of drunkenness; and has moreover, absconded from his master [he was evidently an apprentice] whereby he has defrauded his Master of about a year's servitude, We hold ourselves bound to cut him off from the Church, erase his name out of the church book, and deliver him up to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus, and accordingly he is hereby excommunicated. And God have mercy on his soul, Amen."

I find also not a few—and I am sorry to say again, many women—suspended or excluded for profanity.

Not only, however, were members disciplined for intoxication and profanity, but for far worse offenses. The number of cases of immorality was very large. Especially when we consider the small membership in these early

days, I feel quite convinced that, though the church of the present day in the matter of dogma is less strenuous, in the matter of morals and manners we have made immense progress. Christianity now is less of a belief and more of a life; less insistent on unimportant matters of a Creed or a Confession of Faith, such as the Imposition of Hands, and more insistent on a pure life filled with love to God and charity to man.

Discipline extended to the most minute affairs of the home and the counting-house as well as the church; as in difficulties between husband and wife; engaging in any brawl; attending another church when our own was open; absence from church; the sale of furniture of a wife by her husband; going to law with another member without first having followed the Scriptural rule of reconciliation; false weights; reflections on the character of a fellow-member; small unpaid debts; failure to pay rent; lying; and frequently in cases of business failures. On one occasion, July 15, 1765, a member was disciplined for offering to sell a would-be purchaser some skins at a lower rate than that demanded by another member, and the offender promised to do so no more. This certainly would seem to be a legitimate business procedure in our eyes.

On September 7, 1767, not only was a woman suspended, but "all the Brethren and Sisters are desired to watch over her conduct and to discourse with her as often as they can,"—a punishment, let us hope, that was reserved for only the gravest offenses. Another committee reports of a delinquent sister that "they will still keep an eye on her and report if she acts amiss." One committee's report reads very mildly but suggestively thus: "Recent declarations of William have rendered his word on all occasions doubtful," which seems reasonable, as he had asserted that he had money at interest, and when this was paid he could discharge his obligations to his landlord;

but the money proved to belong to orphans for whom he was guardian. The report of one committee, January 4, 1819, is so extraordinary that I copy it in full, inserting, of course, a fictitious name for the offender. Whether the concluding words were soberly set down as an aggravation of the offense, or whether the committee were touched with a sense of humor is a question.

"We the Subscribers appointed to investigate further reports, respecting the conduct of Thomas B. Jones, respectfully report—

"That in pursuance of said appointment, we have carefully investigated the same, and that upon due consideration, as well as the assertions of M^r Jones, as those made by the persons who saw and heard the transactions, we are of opinion that Thomas B. Jones, has in many instances made assertions tending to involve him in falsehood, and dissimulation, and on some occasions this tendency has been actually verified, also that he has been in the habit of frequenting parties that practised singing Songs, and telling Stories,¹ which he at one time evidently encouraged by requesting the Ladies and Gentlemen in general, either to sing a Song or tell a Story, and his Wife in particular several times to sing a Song, who accordingly did sing, and was allowed to be the best singer in the room.

(Signed)

"JOHN REDSTREKE,

"HENRY BENNER,

"JOHN HANSE.

PHILADA Jan^y 4, 1819.

"On motion resolved that Thomas B. Jones be excluded from all the privileges of the Church, to take place on the next regular meeting for business."

His wife seems to have escaped even censure.

¹ Mr. Julius F. Sachse suggests that this was probably the "Free and Easy" of the English spinners who came from Lancashire and Nottingham. These meetings were introduced about this period, and continued in the neighborhood of Third and Fourth and Cherry Streets, in Philadelphia, until about the outbreak of the Civil War.

Oftentimes mere rumors seem to have been investigated by a formal committee, who, happily in many cases, reported them groundless. In some cases a long time was required for such inquiries, as on March 14, 1803, one member was vindicated as to his business failure after four years of investigation.

Insolvent debtors are not uncommonly mentioned as being in prison.

On June 18, 1832, it was resolved that if any member fails in business, and has been released on a payment of a certain percentage of his debts—

“He shall be required to pay the whole amount originally due, principal and interest, the compromise with his creditors notwithstanding, if at any time thereafter he is able to do so, or shall be considered guilty of a breach of the moral law and shall be dealt with accordingly.”

A high standard of business morality this, but one which, I am glad to be able to testify, within our own knowledge has been lived up to by not a few members of this ancient church.

It made me smile to read (January 13, 1823) of an investigation into the conduct of a man (T. W.) whom many of you and I in boyhood knew as a white-haired and most respected, peaceable deacon and trustee of this church. He was censured for having chartered a vessel to carry a number of men and a quantity of munitions of war for the purpose of overthrowing the then existing government of Puerto Rico. Could he have waited just three-quarters of a century, he would have had the pleasure of the company of a good many other Christian gentlemen on a similar errand; and Philadelphia, at her recent Peace Jubilee, would have applauded him to the echo had he marched past our own church on Broad Street.

No respect was shown to persons or to position, for I have found, to my surprise, not a few familiar names among

those known to me in my childhood and early manhood as some of our most prominent members who were disciplined by the church for various offenses. The case of Morgan Edwards is a good illustration of an impartiality which has been long continued.

A very large portion of the Minutes of the church for the first few score of years of which we have any were occupied with cases of discipline. They seem to have felt that "whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth," and they added a good deal of chastening and scourging on their own account. In view of the extent to which this was carried, we can understand the following concerning Daniel Jenckes, who died in 1774, aged seventy-three. He lies in the North Burying Ground, Providence, R. I., itself almost a patent of nobility, and it is recorded that he was "a member of the First Baptist Church for forty eight years *without censure*."

Music.—It is pleasant to turn from discord and discipline to harmony and music. So far as the Minutes show, and to my personal knowledge for over thirty years, our church has been delightfully free from discord as to its music.

Singing, together with the Imposition of Hands, we owe chiefly to the Welsh Tract Church. The early Baptists in Europe rarely sang, presumably because, being persecuted, and their assemblies being forbidden, they had to be as quiet and secret as possible to avoid interruptions. In 1761 (September 7th) it was "agreed that the Psalms be sung without giving out the lines," and in 1763 (March 5th) the congregation were notified to obtain psalm-books in order to avoid this inconvenience. A "clerk" usually led the music and occupied a place immediately below the pulpit. On April 2, 1763, two tunes not being approved of by some, a committee was ordered to select the tunes, but I do not find any record of such selection until March

2, 1789, when thirty-one psalm-tunes were selected, as follows :

Isle White, Brunswick, Coleshill, Mur, Bangor, Rochester or St. Michal, St. Humphry, St. Martin's, 98th, 5th, 34th, Suffield, Virginia.	} Common Meter.	136th, Old 100, New 100, Greens 100, Wells, Brookfield, Wellington, Morning Hymn, Angle Hymn, Bath, Savanah.	} Long Meter.
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Little Marlborow, New Eagle Street, Worksworth or Ailsborow, St. Thomases, Orange.	} S. M.	Lennox, Amhurst.	} P. M.
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"Old Hundred" we all know, but I confess to such an imperfect musical education that I never heard of "New Hundred" before seeing it in this list, though its existence is presupposed by the very title of "*Old Hundred*," and "*Green's Hundred*," to me at least, is still a mystery.

The first record of instrumental music is found in the Minutes of the Philadelphia Association for 1762, when it met in the Lutheran Church on Fifth Street below Race, "where the sound of an organ was heard in Baptist worship." The First Church of Newport was one of the earliest to introduce instrumental music. A bass viol was used. In my childhood our choir used a bass viol, violin, clarinet, and possibly a horn.

On November 5, 1804, the first choir was formed. A note in the Minutes directs that "four New Pews in the Gallary be appropriated for the use of persons to Assist in Singing untill 1st July next." On February 25, 1829, permission was granted, by the narrow margin of 30

votes to 23, to put up an organ "without expense to the church."

It is probably remembered by many of you, and is an evidence of our harmony in matters musical, that in 1886 (January 11th), the church passed a resolution of thanks to James S. Moore, after fifty years of service as Chairman of the Music Committee.

Such prolonged service is a feature of our church life. In our own day Deacon John C. Davis resigned as Treasurer after thirty-seven years of service, and Deacon Levering followed him for a term of twenty years.

In the pastorate the same rule has obtained, for from 1746 till 1894, a period of one hundred and forty-eight years, we have had but eleven pastors ; or, excluding Mr. Winchester, who served but one year, ten pastors with an average pastorate of fifteen years. Had each pastor served as long as our beloved Dr. Boardman, five pastorates would have covered the century and a half.

It is interesting to note that my old college friend, Professor J. H. Gilmore, of Rochester University,¹ states that the well-known hymn, "He Leadeth Me," had its origin from a Wednesday evening service in our church. He had preached on the Twenty-third Psalm, and after the service he went to Deacon Thomas S. Wattson's hospitable house, where, with his host's family and Deacon and Mrs. Washington Butcher, he had been conversing on the blessedness of being led by God. During the conversation he wrote out the hymn which has comforted so many of God's children in the midst of sorrows and troubles.

In order that the singing as well as the other exercises might be in quietude, one strange vote of the church should be referred to. On May 7, 1789, a committee was appointed to carry out a recently enacted law authorizing churches to place a chain across the street to prevent car-

¹ Burrage's "Baptist Hymn-writers and Their Hymns," p. 472.

riages passing during public worship. But a year later (May 6, 1790) the chain is reported as bought, but it is directed that it be sold on account of its inutility. This law I find was passed April 4, 1789, and was not repealed until March 5, 1831, though I suspect it had long since fallen into "innocuous desuetude."

The only other similar vote I find was on July 15, 1839,

Benjamin Looley *Augustine Stillman*

Samuel Ashmead *Stephen Anthony* *Robert Shewell*

Edw. Finney

Jerkin Jones

Sarah Branson *Willi Branson*

FIG. 49.—FACSIMILE OF THE SIGNATURES TO THE DEED OF THE "BRANSON DONATION" FOR THE POOR, DATED AUGUST 25, 1746.

when a committee was appointed to endeavor to stop the running of omnibuses on Sunday.

In looking over the Minutes of the church I have been struck with its frequent and large-hearted charities.

Legacies.—In the first place, the number of legacies left to the church for specific purposes is large.

I. On August 25, 1746, *William* and *Sarah Branson* left to the church three properties, now Nos. 127, 129, and 131

North Third Street. Of the income £10 were directed to be given to the minister and the balance to the poor of the church (Appendix O). It is signed by such honored names as William and Sarah Branson, Jenkin Jones, Ebenezer Kinnersley, Benjamin Loxley, and others (Fig. 49), and the witnesses are "sworn on the Holy Evangelists of Almighty God" by Isaac Jones, Esq., "one of his Majesties Justices, etc."¹

II. On May 20, 1744, *Sarah Smith*, by will, left £330 Pennsylvania currency, invested in an annual ground-rent of \$40, or £15 Pennsylvania currency, on the Scotch Presbyterian Church, Spruce Street above Third, to the church,

"Of which one third is devoted to the pastor: one third to poor widows, and one third to poor tradesmen, other charities, or other uses."

It is, perhaps, no wonder that, having been herself at least twice (if not thrice) a widow,² one-third of the income of her bequest was given to those similarly bereft. This ground-rent was extinguished July 25, 1885, by the payment of \$1000, which has been securely invested.

In the will she also makes a gift of £5 Pennsylvania currency "to my Hus^b's negro wench named Hannah," and gives to other legatees "my negro boy named Jethro" and "my negro girl named Jenny now in Philad^a."³

III. January 22, 1816, a colored man, *Moses Johnson*, left a one-half interest in a property on Ninth Street above Arch, and one-half of a bond of \$1370 to the church for the support of poor widows and others. This realized when sold \$3500, which has been safely invested.

¹ It is noted in "Trustees' Minute Book C," pp. 98-100, and is recorded in "Deed Book L," p. 485.

² Benedict, *loc. cit.*, vol. 11, p. 124.

³ It is noted in "Minute Book No. 3," Jan. 9, 1786.

We should be wanting in chivalrous recognition of the broad-minded philanthropy of this son of Africa if we should forget that this was given when slavery was recognized by law, and that the income was not disbursed to his own race, but is to-day enjoyed by his white brethren and sisters.¹

All these three trusts existed before the troubles with our brethren of Spruce Street. By the terms of the final agreement (page 93) they were retained by our church.

IV. December 22, 1845, *Thomas Sheilds*, by his will, left to the church, for poor members, a property, now 219 East Baltimore Street, Baltimore, Md.²

V. May 13, 1874, *John C. Davis* left \$1000 to clothe poor children of the Sunday School and the Mission Schools.³

VI. January 19, 1866, Mrs. Joseph Hagy, as a Memorial of her daughter, *Mrs. Emma C. Justice*, left \$500 for the poor of the Sabbath School.⁴

VII. In February, 1891, *Anthony D. Bullock* bequeathed \$500 to our Sunday School for missionary purposes.

VIII. *Mrs. Harriet J. Hughes* who died December 21, 1882, bequeathed \$600 to the Sunday School for the Library. Half of it is used for the Library of the Immanuel Mission.

These last four bequests are safely invested.

All these eight trusts still exist. Their net income for last year, added to about \$300 from the communion collections for the poor, amounted to over \$3500. Besides

¹ It is noted in "Trustees' Minute Book C," pp. 98-100, and is recorded in "Will Book 3," p. 575.

² It is noted in "Trustees' Minute Book C," pp. 98-100, and is recorded in "Will Book 18," p. 174.

³ It is noted in "Trustees' Minute Book C," p. 236, and is recorded in "Will Book 80," p. 11.

⁴ It is noted in "Trustees' Minute Book C," p. 83.

these, I have found perhaps a dozen other trust sums, left for temporary purposes, such as paying off the debt of the church, paying for new church buildings, etc., which have terminated naturally.

The amount of good done for many scores of years by these trust funds is incalculable. Even as early as 1821 (October 8th), in answer to a query from the Commissioners on Pauperism appointed by the Governor of Pennsylvania, we report that our payments to the poor averaged annually over \$1000. In 1769 a house was hired for the poor, as is shown by a receipt, dated April 1st, for £5, the half year's rental.¹

Benevolent Collections.—Besides these, however, the contributions given by the church in the early days were frequent, and show a widespread sympathy. In 1763 we sent £25 12s. 6d. to the Kolonowa Church when its members were driven from their homes by the Indians. In 1774, £10 15s. were contributed "for our brethren suffering under cruel oppression in New England," and a Committee on Grievances was appointed to assist them.

On February 12, 1827, the collections, both morning and afternoon, amounting to \$22.71, were devoted to the assistance of David Noflet, "a man of color," to help him purchase his daughter, then in slavery.

Among other collections I find, by special vote of the church, one for the church at Steuben, N. Y. (1825); for the church at Lambertville, N. J. (1826); for the church in the village of Deposit, Delaware County, N. Y. (1827); the Frankford Church (1827); New Market Street Church (1827); one for \$162.91 in favor of the Greeks (1827); one for the Milesburg Church (1828); the Holmesburg Church

¹ See the receipt in the "Historical Scrap Book," in which I have placed many of our ancient and curious papers, together with newspaper notices of the Bi-centennial celebration. The book has been placed in our archives for future use.

(1829); for Brother Tinson, a missionary in Jamaica (1829); the Welsh Baptist Church, Pottsville (1830); the Central Baptist Church, Washington, D. C. (1830); the Seaman's Friend Society (1831); one for the sufferers at the Cape de Verde Islands (1832), and in the same year one for the Baptist Hibernian Society of London. These numerous collections (fourteen) were ordered during the period of our troubles, when much extra expense was incurred by litigation. In 1838 (March 11th), at one time three collections were ordered for churches in Ohio, York (Penna.), and Monrovia (Africa), and in 1848 the church at Toberman, Ireland, "return thanks to the church for a gift of \$150" during the famine then prevalent in Ireland. Just after the Civil War, at Dr. Boardman's suggestion, a handsome gift was made to his old church at Barnwell Court House, South Carolina, which had suffered severely from the ravages of war.

No stated times seem to have been set for the various regular benevolent collections of the church, but each one was taken up at a time fixed by a special vote, apparently, up to 1864; but about that time our present plan of regular stated collections seems to have been inaugurated (see page 10).

A collection for the Dorcas Society seems to have been started on the first Sunday in 1845; for the Sunday School, February 22, 1819; and communion collections for the poor of the church, January 11, 1811.

So great was the interest in the Baptist General Tract Society—now our American Baptist Publication Society—that in 1827 a collection was ordered to be taken for them once every three months.

It is worthy of note that for many of the ordinary expenses of the church—such as for winter fuel, cleaning the "branches and sconces," repairing the stove-pipes, etc.—collections were taken whenever necessity arose, instead

of being defrayed, as at present, out of the regular income of the church.

The pew-rents seemed to have been devoted primarily to the salary of the ministers and the sexton. They were collected by committees appointed by the church, and I find in an old list, dated July 12, 1763, that there were ninety-six pews, the highest pew-rent being £5 and the lowest £1 15s. Only five of the highest rate were rented. Just after the Revolutionary War, when the Continental currency became so worthless, the pew-rents were fixed at six times the rental just before the war, some of the persons agreeing to pay in "hard money" at the old rate and some in Continental money at the new rate.

In addition to these, the amounts raised for various alterations and repairs to the church have been large.

In the enlargement inaugurated in 1806, and effected about 1808, the total cost is reported, on May 11, 1818, to have been \$15,000. In 1833-'34 alterations to the church and Sabbath School were effected at a cost of about \$10,000. In 1873-'74, \$26,000 were expended in alterations and improvements on the church at Broad and Arch Streets, besides \$19,000 collected for the purpose of extinguishing the floating debt of the church.

In 1794 (September 8th) a fund for the relief of orphans, including (as the apprentice system was then in vogue) "those who have lost their Masters," was started, and in 1795 (February 16th) there were over 400 subscribers, paying from fifty cents to five dollars each. No building seems to have been contemplated, but only the raising of a sum sufficient to relieve the wants of such unfortunates.

In 1812 this Society was enlarged to embrace all the Baptist churches in the city. It seems to have been the precursor of our present Orphanage, whose origin has already been stated.

The object of the Society of 1794 for the relief of

orphans was not only their support, but also their education, and the keeping of a Parish Register of Births and Deaths, which was then ordered. At the time of its enlargement in 1812, the President, Thomas Shields,¹ urged the keeping of such a register on account of its legal value in the settlement of estates.

Indeed, the first Article of the "Constitution of the Philadelphia Baptist Orphan Society" reads:

"The design of this Society is to establish a register of the births and deaths of the members of the Baptist churches and congregations in the city and liberties of Philadelphia, who shall become subscribers thereto, and who shall pay, or cause to be paid, or have heretofore paid at the time of subscribing, a sum not less than fifty cents for each name recorded in the Register. The interest arising from which fund shall be applied to the education and assistance of such orphan and indigent children whose names may have been recorded in the Society."

In 1817 (April 14th) the fund amounted to \$896. I have not, however, been able to trace the Society after that date.

Marriage Book.—In lieu of such a Parish Register the ancient parchment-bound Marriage Book of our church (Fig. 50) has often served such a legal purpose. It marks again the orderly methods of Morgan Edwards, who opened it on June 25, 1761.

On the inside of the cover appears a record rather strange to our modern Baptist eyes, but which might not inaptly be copied: "Jeremiah son of John Sullivan, was named and devoted April 17, 1769"; written, as the penmanship shows, by Morgan Edwards himself, the then pastor.

Here are over four hundred pages, containing over three thousand marriages, carefully indexed for the names of both

¹ Spencer's "Early Baptists of Philadelphia," p. 182.

[15]		
Thomas James Esq } Thamar Edwards }	Were legally married at Philadelphia on June the twenty fifth one thousand seven hundred and six- ty one, by Morgan Edwards	1
Nathan Hendricks } Mary Bond }	Were legally married at Philadelphia on July the twenty fifth one thousand seven hundred and sixty one, by Morgan Edwards	2
Robert Hunter } Ann Cole }	Both of the city of Phila- delphia were legally mar- ried at the said city July the twenty fifth one thousand seven hundred and sixty one, by Mor- gan Edwards	3
William Pennington } Mary Vickers }	Both of Bucks coun- ty were legally mar- ried at Philadelphia on August the third one thousand seven hundred and sixty one by Morgan Edwards	4
Banaby Neaves } Elizabeth Burtholt }	Were legally married at Philadelphia on Oc- tober the twenty ninth one thousand seven hundred and six- ty one by Morgan Edwards	5
George Jenkins } Hannah Harmon }	Both of the city of Phi- ladelphia were legally married at the said ci- ty on October the twenty ninth one thousand seven hundred and sixty one by Morgan Edwards	6
Henry Forst } Lydia White }	Both of Bucks county were legally married at Philadel- phia on October the thir- first one thousand seven hundred & sixty one, by Morgan Edwards	7

FIG. 50.—FACSIMILE OF THE FIRST PAGE IN OUR MARRIAGE BOOK
(IN THE HANDWRITING OF MORGAN EDWARDS).

parties, and covering a period of one hundred and thirty-seven years. The book opens as an account-book for the first twelve pages. Among the accounts is one with the pastor, "Rev. Mr Jenkin Jones"; another is headed "Poor Widows," among whom figures largely "the Widow Prig" (not Betsy, we hope). Another, headed "Poor Tradesmen," etc., quaintly reads:

"To 3 Tradesmen £3.0.0. The above Tradesmen haveing bin Distressed by Sickness, this Donation was given by the Congregation without mentioning their names in the minets"—

an entry that does more honor to the delicate charity of the Church than to the learning of its then treasurer.

Then begins the list of marriages, opening with that of Thomas James, Esq., and Thamar Edwards, married June 25, 1761, by Morgan Edwards, and continued by William Rogers, Thomas Ustick, Wm. Staughton, Morgan J. Rhees, Henry Holcombe, Wm. T. Brantly, George B. Ide, B. R. Loxley, J. H. Cuthbert, Geo. D. Boardman, F. F. Briggs, and Kerr Boyce Tupper. The last marriage closing our second century was that of Robert Graffen Wilson and Laura Gendell, December 3, 1898, when two old and honored families of this Church were united, both of our present pastors officiating, as the record shows. As nearly all were excellent penmen, the book presents an unusually neat appearance. Morgan Edwards records 158 marriages, and Dr. Boardman nearly 260; but William Rogers excels them all. On page 267 he records with evident and rather pardonable pride, after a marriage on September 5, 1814, that it

"Constitutes the aggregate number of one thousand couples married by me, only a few of whom, married in R. Island State, etc, but have been faithfully recorded and alphabetized in this book for the benefit of the Concerned."

How many more there were of the "concerned" I have

not counted, but the record of his marriages does not close until over nine years later—December 18, 1823.

The political condition of the country is reflected on page after page. At first the records read "Gov. Penn's licence being first had," and curiously enough the very last use of this "licence" is at the wedding of David Zell and Eliz. Roberts, who found time to be married on such a historic and exciting day as July 4, 1776, by William Rogers, V.D.M.

The very entry preceding this is again a marriage by Wm. Rogers, not now V.D.M. (Verbi Dei Minister—*i. e.*, "Minister of the Word of God"), but "Chaplain," the groom being "a Provincial Soldier"; and then appear at intervals soldiers of the "Pennsylvania" or "Maryland Line," and on April 30, 1778, is the now familiar but then very strange title, "He a Captain of Horse in the Service of the *United States*."

Meantime the licenses had been issued by Colonel Patton, President Wharton, or, more commonly, the Supreme Executive Council. Not infrequently it is added that they were married "after being called in church three several times," and more than once some such entry as this is added: "The unkle and aunt of the young woman became answerable that they gave true answers to the questions asked them by me Morgan Edwards." One of the pastors records the various fees he was paid—a habit he wisely and speedily dropped as unfitted for a book of public entries.

Patriotism.—As an example of patriotism and an advocate of liberty of conscience our Church has taken an advanced stand worthy of the best traditions of the Baptists.

Upon the death of Washington I find a Minute of January 6, 1800:

"This Church Considering the Important Services of the General George Washington in conducting our Armies, through the Revolutionary War

"*Resolved* that this Church to show Respect to his memory our Meeting House Shall appear in mourning for at least three months, and the expences be paid out of the afternoon Collections."

April 30, 1889, the centennial of Washington's inauguration as first President of the United States, was observed by a special service and an appropriate sermon.

Upon the deaths of Presidents Harrison (1841), Lincoln (1865), and Grant (1885), the church was similarly draped in black, and in the last two cases Dr. Boardman paid a special tribute to the memory of the deceased Presidents.

On April 14, 1865, when the national flag, made within a stone's throw of our old church in Lagrange Place, was again unfurled upon Fort Sumter, a special service was held in the church. Indeed, so noted was the church for its patriotism in the early days of the Civil War that the building was guarded night and day for a time lest it should be destroyed by fire.

These well-known modern instances were presaged a century before by congratulatory addresses in 1763 (November 5th) to the new Governor, to be presented by Morgan Edwards and Ebenezer Kinnersley, and again in 1783 (February 3d) in a similar letter to President Dickinson upon his accession.

Slavery.—In February, 1775, the Church agreed "to take into consideration the impropriety of the Slave Trade." Though this anti-slavery sentiment was suppressed during the pastorates of Drs. Holcombe, Brantly, and Cuthbert,—all Southern men,—partly in deference to their well-known sentiments and partly through the sentiments of the people themselves, yet it only lay dormant, and found at last a fitting expression in the following utterance of Dr. Boardman on December 24, 1865:

"On Sabbath evening, 24th inst., the Pastor (Rev. George Dana Boardman) before calling attention to the

sermon he had prepared for the occasion, addressed the congregation as follows :

“ I cannot permit the most stupendous event which has occurred in the Western Hemisphere since the Declaration of Independence to pass by without the recognition of at least a momentary allusion.

“ Last Tuesday the Secretary of State made official proclamation to the world that the sovereign authority of the Republic, the Constitution, has annihilated American Slavery.

“ Children of Africa, long abused and outraged, I congratulate you ! Citizens of America, long branded with guilt and shame, I congratulate you ! Lovers of mankind, long racked with sympathetic agony, I congratulate you ! People of the Most High God, long closeted with Him in prayer, I congratulate you !

“ Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end !

“ Meet is it that I offer you these congratulations on the night which is supposed to be the birth-night of him whom the Father hath annointed to bring good tidings to the poor, to bind up the broken hearted, to preach deliverance to the captives and the opening of the prison doors to them that are bound to proclaim the acceptable year of our God, even the everlasting year of his jubilee. Yes, we echo back to-night the angel song of the Nativity : ‘ Glory to God in the highest, on earth peace and good will towards men.’

“ Nor will you deem it a presumption if I slightly change a sentence of the Battle-Hymn of the Republic, and sing to-night :

“ ‘ In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom which transfigures you and me ;
He hath died to make men holy ; we have lived to make men free.
His truth is marching on ! ’

“ As an expression of your sympathy with me in the solemn joy of this recognition, I ask you, instead of adopting a set of resolutions, to rise now and sing the one thousandth hymn of our Psalmist ; which for the first time in American history we can sing with the grace of truth ! for it is

a hymn of liberty, to be sung not by an enslaved, but by an emancipated Republic.

“ ‘ My Country 'tis of Thee.’ ”

“ As an act of justice to ourselves, and for the sake of posterity, who will be proud in such a remembrance, I ask the Clerk of the Church to make a formal record of this recognition of the transcendent event, and deposit the same in the Archives of this venerable body.”

While liberty of the body was thus advocated, the liberty of the soul was as precious to us of Pennsylvania as it was to those of Rhode Island. I have already stated the early advocacy of our church for liberty of worship for the Catholics (p. 29).

In 1774 a similar liberty was advocated for the Baptists of New England, then suffering for conscience' sake. Isaac Backus, John Gano, James Manning, and others came as a delegation to Philadelphia to present the matter to Congress. Here they met a hearty support from Dr. Rogers, our pastor, Joseph Moulder, one of our deacons, some of the Quakers, and others.

The Philadelphia Association, then in session (October, 1774) in our church, appointed a Committee of Grievances, among whom were Morgan Edwards, Thomas Shields, General Samuel Miles, and other members of our Church. The delegates from New England and from the Association met a number of members of the Continental Congress on October 14th. Among those present were Samuel Adams and Robert Treat Paine, of Massachusetts; Stephen Hopkins, of Rhode Island, whose trembling hand was soon to sign the Declaration of Independence; Thomas Mifflin, of Pennsylvania; Morgan Edwards, William Rogers, of our church, and others. James Manning presented a forcible and logical plea for liberty of conscience, and described the persecutions of the Baptists and the Friends.

John Adams has given a vivid description of the meeting.¹ He was quite angry at the arraignment of Massachusetts "before a self-created tribunal." He termed Israel Pemberton, one of the Philadelphia Quakers who spoke, an "artful Jesuit." He replied to Pemberton's speech, and said that there was neither the need nor the possibility of any change, for

"They might as well turn the heavenly bodies out of their annual and diurnal courses as the people of Massachusetts at the present day from their meeting house and Sunday laws."

But the Pennsylvania and Rhode Island spirit was abroad, and fifteen years later, when the Constitution was established, the principle of Soul Liberty, for which the Baptists especially had contended, was recognized by the Constitution, and a new spiritual as well as a new political era dawned upon the world.

It is proper also in conclusion to note the activities of our church, benevolent and otherwise, as shown in our last annual Pastor's Report.

During the year 1897 there were noted 96 "Special Church Events," including all occurrences in the history of the church during the year that were worthy of notice. The Pastor preached 82 sermons and addresses at Broad and Arch Streets, and 77 sermons and addresses elsewhere. Our gains by baptism were 31 at our church, 18 at Immanuel Mission, and 2 at Baltimore Avenue Mission. At Broad and Spruce Streets the Salvation Army used the Beth Eden building for 454 services, with a total in attendance of nearly 64,000, and reported 257 conversions.

During the year the Pastor and his assistants paid and received over four thousand visits.

¹ "Life and Works," vol. II, pp. 397-400.

The church has recorded nearly \$27,000 contributed for various religious and charitable purposes, a total which does not include by any means the amount given by the members of the church both privately and publicly.

The Bible School reports a total of 583 scholars, including 40 Chinese, and it should be stated to the credit of the Chinese that they contributed \$72.76, all of which went to benevolent purposes, an average of nearly \$2.00 apiece. Besides this, the school gave nearly \$1000 for benevolent purposes, and expended, in addition, \$1000 in the support of the school. The average attendance of the 583 scholars was 392, and there were 26 baptisms.

Among other Societies in the church should be enumerated the following :

1. The "Woman's Auxiliary," whose object is the cultivation of Christian character and the advancement of the Lord's kingdom. It reports the work of the various departments as follows :

(a) The Dorcas Department, organized in 1840, distributed over two thousand garments during the year at a cost of \$550, and packages and barrels in value amounting to nearly \$800.

(b) The Missionary Department raised for Foreign Missions \$470, and for Home Missions \$442.

(c) The Devotional Department has held monthly devotional meetings.

(d) The Social Department, whose name indicates its function.

2. The "Young People's Society of Christian Endeavor," organized November, 1887, with Lookout, Prayer-meeting, Social, Visiting, Music, Mission, Flower, and Literature Committees all in active operation.

3. The "Banner Circle of King's Sons," organized October, 1891.

4. The "Girls' Guild," organized October, 1892.

5. The "Boardman Boys' Guild," organized May, 1893.
6. The "Helping Circle of King's Daughters," organized November, 1892.
7. The "Baptist Boys' Brigade," organized 1895.
8. The "Whatsoever Circle of Kings' Daughters," organized November, 1893.
9. The "Junior Christian Endeavor Society," organized December 8, 1896.
10. The "Young People's Society for Christian Culture," organized 1897.
11. With the opening of the new century of church activity the pastor is about to organize "The Men's League for Social Service," for which already 117 names have been handed in. Its membership is restricted to those between twenty-one and forty years of age—the flower of the church. The only pledge taken is to pray daily for the conversion of men and to speak each week to some man as to attendance at the services of God's house or on the subject of personal religion. At their monthly meetings they will discuss matters connected with religion and sociology.

In addition to these, the Immanuel Mission, at Twenty-third and Summer Streets, reported 18 baptisms and 174 members. The chapel was refurnished at an expense of \$1132.24, which the members raised or gave. Out of their poverty they gave to benevolent objects \$304.54, to which the Sunday School added \$79.33. Their Bible School numbers 367. There is also a Young People's Society of Christian Endeavor, which gave away \$59.83, held 43 prayer-meetings, paid over one thousand visits to the sick, and distributed 261 bouquets to them; an Immanuel Mission Circle, which, besides numerous interesting meetings, contributed \$82.37 in money to the cause; two Junior Societies of Christian Endeavor, whose benevolent contributions aggregated \$27; and a society called "Farther Lights." Later in this volume a brief history of each of

the societies in our church and the Immanuel Mission will be given.

The Baltimore Avenue Mission, organized January, 1881, since the last report (1897), as has already been noticed, has become an independent church, with Rev. Joseph A. Bennett as pastor, and therefore its activities are not recorded here.

My task is done.

The History of the First Baptist Church of the City of Philadelphia, as you have seen, is a record of human frailties and human narrowness which may well be a cause of sorrow and humiliation to us, and make us ware of any false pride based upon an ancient ecclesiastical lineage. But it is also a record of memorable and noble deeds by which the world has been made better: the heathen have heard the Gospel of the Son of God; the Bible has been spread broadcast at home and abroad; Baptist principles have been strengthened and diffused; the youth of the church have been educated; many new churches have arisen as new centers of religious life and growth; the orphan, the aged, and the incurable have been cared for; Christian character has been developed; and thousands of sinners have turned to the Lord their God.

This venerable Church has been a potent factor in the history and development of the Baptists of America, and its life is a part of the life of the Baptist Church. Its ministers have been for the most part men of national and even international renown, and consecrated men of God who have known one chief mission—declaring the message of the Lord Christ to perishing thousands. Its membership of two centuries,—would that I could have named the many whom in imagination I can see, with faces radiant with the joys of Paradise, surrounding us in angelic halo!—in spite of their many faults, were men and women of sturdy faith,

devoted lives, and generous impulses ; planning large things in days of weakness, and cherishing high ideals, which, if they were not wholly realized, yet helped them upward, and will help us also on the rugged pathway toward better things.

What the next, our third, century may witness—a century the like of which has never yet been seen—depends upon ourselves. The Church must then grapple not only with the forces of Satan in the religious field, but also with Socialism, with Anarchism, with the Labor Problem, with the Sabbath Question, the Bible Question, the Evangelization of our new possessions in both the Eastern and the Western hemispheres, and many other similar problems pressing for solution, and that will not wait. We must assist in their solution.

If we are true to our Master, and worthy of our splendid inheritance, we shall not be satisfied with a past history, but only with future achievements ; not be content to live for ourselves, but for mankind ; not lie down in ease, but gird up our loins for the work of God.

BIOGRAPHICAL SKETCHES OF THE PASTORS OF THE FIRST BAPTIST CHURCH.¹

I. REV. JOHN WATTS, the second pastor of Pennepek and our first joint pastor, was born November 3, 1661, at Lydd, or Leeds, in the County of Kent, England, and came to America about the year 1686. He was baptized at Pennepek November 21, 1687, by Elias Keach, and was one of the first four converts at that place, and a constituent of the church. He early gave evidence of decided talents; and the same year the church was organized, he was called to the ministry. His labors proved so acceptable that when Mr. Keach resigned, Mr. Watts was chosen pastor. He was assisted in his duties by Messrs. Evan Morgan, Samuel Jones, and Joseph Wood—the latter brethren officiating when Mr. Watts was called to other places. He preached in Philadelphia as early as 1695. He was chosen the first pastor of our church upon its organization December 11, 1698, officiating both at Pennepek and Philadelphia.

Mr. Watts was a sound divine, and a man of some learning. He wrote a book, called "Davis Disabled," in reply to the heresies of a person named William Davis, who had

¹ These sketches, down to and including Morgan Edwards, are derived chiefly from Morgan Edwards' "Materials," etc. For the lives of the later Pastors I have availed myself largely of the sketches in H. G. Jones' "History of the Lower Dublin Baptist Church," in the "Baptist Encyclopedia," and in the published lives of several of them, etc. Many personal details and incidents in the pastorates of each will be found in the Historical Address. These sketches are intended only to complete details not found there.

been a member of Pennepek. This work was never printed. He also wrote a Catechism and Confession of Faith, which was printed in 1700—the earliest Baptist publication of the kind in America.

The pastorate of Mr. Watts continued from December 10, 1690, to August 27, 1702, when he died, in the forty-first year of his age. He was buried in the graveyard in the rear of the meeting-house, and his tombstone has on it the following acrostic inscription :

“ *Intered here I be
O that you could now see,
How unto Jesus for to flee
Not in sin still to be.
Warning in time pray take
And peace by Jesus make
Then at the last when you awake
Sure on his right hand you'll partake.*”

II. REV. EVAN MORGAN, our second joint pastor, was born in Wales, and came to America at an early period. He was a Quaker, but left them with George Keith's party in 1691. He was baptized in 1697 by Thomas Rutter, a Keithian Baptist minister, at Southampton, Bucks County, and, the same year, renouncing his Quakerism, he was received into Pennepek. He was called to the ministry in 1702, and was ordained October 23, 1706, by Rev. Thomas Killingworth and Rev. Thomas Griffiths.

Mr. Morgan died on the 16th of February, 1709, and was buried at Pennepek. He was a smart, intelligent man.

III. REV. SAMUEL JONES, our third joint pastor, was born July 9, 1657, in the parish of Llanddwi, and County of Radnor, Wales, and came to America about 1686. He was baptized in Wales, in the year 1683, by Henry Gregory, of Radnorshire, and was a constituent of the Pennepek Church. He was called to the ministry in 1697, and was ordained October 23, 1706, at the same time as Evan Morgan, with whom he had joint charge of the church.

Mr. Jones died on the 3d of February, 1722, and is buried at Pennepek.

The ground on which that meeting-house stands was given by him; and he also gave to the Church a number of valuable books. [He must not be confounded with the ninth pastor of Pennepek, Rev. Samuel Jones, D.D., born in 1735, and a much more distinguished man.]

IV. REV. JOSEPH WOOD, our fourth joint pastor, was born in 1659, near Hull, in Yorkshire, England, and came to America about the year 1684. He was baptized by Mr. Keach, at Burlington, New Jersey, July 24, 1691, and was ordained September 25, 1708, at which time he assisted Messrs. Morgan and Jones in the ministry. He died September 15, 1747, and was buried at Cold Spring, Bucks County.

V. REV. ABEL MORGAN, our fifth joint pastor, was born in the year 1673, at Alltgoch, in the parish of Llanwenog, Cardiganshire, South Wales, and entered on the ministry in the year 1692. He commenced preaching at the age of nineteen, and was ordained at Blaenegwent, in Monmouthshire. Enoch Morgan, the third Pastor of the Welsh Tract Church, was his younger brother; and Benjamin Griffith, of Montgomery, was his half-brother. They were all descended from Morgan Ap Ryddarch.

He came to America in 1711, reaching Philadelphia on February 14th, and was called to the care of Pennepek Church, preaching alternately there and at Philadelphia, with great acceptance.

In addition to his duties as a minister, he gave himself to the work of an author, and prepared, in the Welsh language, "A Concordance of the Holy Scriptures." He did not, however, live to see it published; but it was printed in 1730, and contains an introduction by his brother, Enoch. Mr. Morgan also prepared a Welsh "Confession of Faith," which was published. He died

December 16, 1722, at the age of forty-nine years. His remains are now interred in the lot of the First Baptist Church of Philadelphia, in Mount Moriah Cemetery. His tombstone is shown in figure 8, page 28. [He must not be confounded with the other Abel Morgan, the son of his brother Enoch, who was a much abler and more distinguished man.]

VI. REV. JENKIN JONES, our sixth joint pastor, and first separate pastor, was born about the year 1686, in the parish of Llandydoch, Pembrokeshire, Wales, and came to America in 1710. He became Pastor of the Pennepek Church June 17, 1726; but resided in Philadelphia, and officiated for the church there, which was styled a branch of Pennepek. He had William Kinnersley as one of his assistants, and also Joseph Wood, who aided as well as he could. Mr. Kinnersley was born near Leominster, in Herefordshire, England, in 1669; and came to America September 12, 1714. He was never ordained. He died on February 13, 1734, and is buried at Pennepek. His son, Ebenezer Kinnersley, was baptized at Pennepek, and became a minister, but was more distinguished as a Professor in the College of Philadelphia, and for his attainments as a philosopher, having made, in connection with Dr. Franklin, many important discoveries in electricity.

Mr. Jones continued to be the joint pastor until May 3, 1746, when he was dismissed to become one of the constituent members of the Philadelphia Church, which was organized on May 15, 1746. He became our first separate pastor, and continued as such until July 6, 1760, when he died, at the age of seventy-four years. His remains now repose in Mount Moriah Cemetery. Figure 10, page 40, shows his tombstone.

VII. REV. MORGAN EDWARDS, A.M.—

“Was born May 9, 1722, in the parish of Trevethin, and County of Monmouth. Was bred a churchman. Embraced

the principles of the baptists in 1738. Had his grammar learning in Wales. His academical in Bristol under Dr. Foskett. Entered on the ministry in the fifteenth year of his age. Was ordained June 1, 1757, in Ireland, where he resided nine years. He married Mary Nun, of Cork, by whom he had many children, two of which are alive, William and Joshuah. The eldest is now in Rhodeisland College. Mr. Edwards arrived in Philadelphia May 23, 1761; and has had the over sight of the church ever since. He published (1) 'A Farewell Sermon' at Rye in Sussex in 1760, which has been twice printed. (2) 'An Ordination Sermon,' delivered in the College of Philadelphia, January 8, 1763; with 'A Narrative of the Manner in Which the Ordination was Conducted' [Appendix K]. (3) 'The Customs of Primitive Churches,' being a set of precepts and precedents relative to ministerial offices. (4) 'A New Year's Gift,' published at Philadelphia, January 1, 1770, which has passed through four editions. He laboured hard to settle a baptist college in Rhodeisland government and to raise money to endow it; which he deems the greatest service he has done or hoped to do for the honour of the baptist interest."¹

To these publications is to be added his "Materials towards a history of the American Baptists in twelve volumes," of which the first volume (Pennsylvania) was published in 1770, the New Jersey volume in 1792, and the Delaware volume by the Pennsylvania Historical Society in the "Pennsylvania Magazine of History and Biography," volume ix, pages 45 and 197, with an introductory note by Horatio Gates Jones. The manuscript of the Rhode Island volume is in the library of the Rhode Island Historical Society, and was published in volume VI of their Collection, in 1867.

In 1763 the University of Pennsylvania, and in 1769 Brown University, bestowed upon him the degree of A.M. His pastorate of our church terminated in 1772, when he

¹ Morgan Edwards' "Materials," etc., pp. 47, 48.

devoted himself to an evangelist's life. His remarkable services to our church, and to the whole Baptist cause in America, are more fully stated in the "Historical Address." He died in Pencador, Delaware, January 28, 1795. His tombstone is shown in figure 13, page 50.

VIII. REV. WILLIAM ROGERS, D.D., was born in Newport, Rhode Island, July 22, 1751. He was fitted for college by Rev. M. Hutchinson, a Congregational minister of Grafton, Massachusetts. He was the first, and for nine months and seventeen days the only, student of Rhode Island College (Brown University). He graduated in 1769, and in May, 1772, was ordained pastor of the Philadelphia Church. He was a member of the General Assembly in 1816 to 1817. His career and the honors he received are stated in the "Historical Address." His tombstone is shown in figure 15, page 59.

IX. REV. ELHANAN WINCHESTER was born in Brookline, Massachusetts, September 19, 1757. He led an itinerant life as a preacher, and had five matrimonial adventures by the time he had reached thirty-two years of age. He became our minister October 7, 1780, and soon afterward announced that he upheld the doctrine of the "universal restoration of bad men and angels from hell." The results of this are narrated in the "Historical Address," page 66. After his dismissal he preached for four years, with success, in the hall of the University of Pennsylvania, visited England and traveled extensively in this country as a preacher. He died in Hartford, Connecticut, April 18, 1797.

X. REV. THOMAS USTICK was born in New York, August 30, 1753. He graduated in 1771 from Brown University, through which he was aided by the Philadelphia Association. He became our pastor in 1782. He died in Burlington, New Jersey, in 1803. Figure 19, page 70, shows his tombstone.

XI. REV. WILLIAM STAUGHTON, D.D., was born at Coventry, England, January 4, 1770. Graduated at Bristol College in 1792. Came to America in 1793. Princeton gave him the degree of D.D. when he was twenty-eight years old, in 1798. He became pastor of our church in 1805. He resigned in 1811 to become pastor of the Sansom Street (now the Fifth Baptist) Church. His career in connection with our church is narrated in the "Historical Address." December 10, 1823, and again on December 2, 1825, he was elected Chaplain to the Senate of the United States. He died September 12, 1829.

At the age of twelve some of his verses were printed. At seventeen he published a volume of "Juvenile Poems"; later he edited an edition of Virgil, and prepared a Greek Lexicon. He published a number of sermons, among which the most noted is one upon the death of John Adams and Thomas Jefferson, both of whom died July 4, 1826. He also delivered a eulogium on the death of the Rev. Dr. Samuel Jones. His services in connection with the first Baptist Theological Institution in America and with Columbian College are given in the "Historical Address."

XII. REV. HENRY HOLCOMBE, D.D., was born in Prince Edward County, Virginia, September 22, 1762. He served in the Continental Army, but in later life became an ardent advocate of non-resistance and of extreme peace principles. He was ordained in 1785, and was pastor of several churches in South Carolina and Georgia. In 1810 Brown University conferred upon him the degree of D.D. He became our pastor in January, 1812, and died, after a brief illness, May 22, 1824. His tombstone is shown in figure 23, on page 78.

He was a member of the South Carolina Convention which ratified the Constitution of the United States. He was the founder of the Penitentiary System of Georgia,

of the Savannah Female Orphan Asylum, and of the Mt. Enon Academy. He published the "Analytical Repository," one of the earliest Baptist papers in this country.

XIII. REV. WILLIAM THEOPHILUS BRANTLY, D.D., was born in Chatham County, North Carolina, January 23, 1787, and graduated with distinction at South Carolina College in 1808, under the Presidency of Jonathan Maxcy, who had formerly been President of Brown University. In 1809 he was ordained in Augusta, Georgia, and was successively pastor at Beaufort, South Carolina, and at Augusta, Georgia. He became our pastor in 1826, and was editor of the "Columbian Star." After a pastorate of twelve years he returned to the South on account of his health, becoming pastor of the Charleston Baptist Church and President of the College of Charleston, South Carolina. He died March 28, 1843.

XIV. REV. GEORGE BARTON IDE, D.D., was born in Coventry, Vermont, February 17, 1804, and graduated at Middlebury College. He began the study of law, but on becoming a Christian decided to preach the Gospel. After several brief country pastorates he was called to Albany, New York, where he remained four years, and then to the Clarendon Street Church in Boston. In 1838 he became our pastor, and at once assumed the foremost rank as a preacher. He was recognized for years as the most powerful and eloquent preacher in this city. He resigned in 1852, and took charge of the First Baptist Church, Springfield, Massachusetts. In spite of two urgent calls to New York, with a large salary, he remained faithful to his well-loved Massachusetts Church until his death, April 16, 1872.

He published two volumes of sermons, "Bible Pictures" and "Battle Echoes," and also "Green Hollow," a Sunday School book.

XV. REV. JOSEPH HAZZARD CUTHBERT, D.D., was born December 13, 1823, in Beaufort, South Carolina. He graduated at Princeton in 1843, and, like his predecessor, intended to study law. Upon his conversion,—under the preaching of his uncle, the eloquent and celebrated Dr. Fuller,—in 1844, he decided to devote himself to the ministry. He was ordained in 1847. In 1855 he became our pastor. In 1861 he removed to Augusta, Georgia, and in 1869 became the pastor of the First Baptist Church, Washington, D. C. He died May 6, 1893. Dr. Cuthbert published a biography of Dr. Fuller, and also a number of papers, especially in the "Baptist Quarterly."

XVI. REV. GEORGE DANA BOARDMAN, D.D., LL.D., was born in Tavoy, Burma, August 18, 1828. His parents were the Rev. George Dana and Sarah Boardman, afterward the wife of Rev. Dr. Judson. At six years of age he sailed for America, traveling the distance alone and suffering many trials from the unfeeling crew of the vessel. He graduated at Brown University in 1852, and from the Newton Theological Institution in 1855. He was ordained in Barnwell Court House, South Carolina, in December, 1855. On account of his outspoken condemnation of the assault upon Charles Sumner in the United States Senate, he was obliged to terminate this pastorate when it had continued only five months. In 1856 he became the pastor of the Second Baptist Church in Rochester, New York. On May 15, 1864, he became our pastor, and upon his resignation, in May, 1894, was made the Honorary Pastor, an office which he still holds, and we trust will long continue to hold. His career has been told much more fully in the "Historical Address."

PASTORS OF THE BETH EDEN BAPTIST CHURCH.

I. REV. JAMES WHEATON SMITH, D.D.—At Dr. Smith's desire his portrait and his biography are omitted.

II. REV. JOHN WIGNEY ASHWORTH was born in Leeds, England, in 1831. He was educated in Horton (Rawdon) College. After various pastorates in Great Britain, he came to this country in 1882. He became the pastor of Beth Eden Church, in 1882, but resigned in 1883. He is now the pastor of the First Baptist Church in Ticonderoga, N. Y.

III. REV. JOHN TUSTIN BECKLEY, D.D., was born in Baltimore, Maryland, in 1848. He graduated from the High School in that State, and later from the Columbian University and the Rochester Theological Seminary, where he then spent a year in post-graduate studies. In September, 1871, he became the associate Pastor of the First Baptist Church, Boston, and also served on the Boston School Board. He was pastor of the church in Newburyport for six years, and in September, 1883, became the pastor of the Beth Eden Church. He received his degree of D.D. from the University of Chicago. During his pastorate here he served for two years as Chaplain of the University of Pennsylvania. In June, 1894, he became the pastor of the Church of the Epiphany in New York. At present he resides in Newburyport, Mass.

PASTORS OF THE FIRST BAPTIST CHURCH
AFTER CONSOLIDATION.

XVII. REV. FREDERIC FOYE BRIGGS, A.M., was born in Kansas City, Missouri, June 11, 1867. His father died while he was quite young, and his mother was married afterward to the Rev. Frank Ellis, D.D. Mr. Briggs resided therefore with his stepfather in different cities during his successive pastorates. During the four years he was in Boston he attended the Boston Latin School. In October, 1888, he entered the Johns Hopkins University in Baltimore, and graduated in June, 1891. In the autumn of that year he entered the Crozer Theological Seminary, where he graduated in 1894. In July, 1894, after Dr. Beckley's resignation, Mr. Briggs was asked to supply the vacant pulpit of the Beth Eden Church. He was formally called to the pastorate in November of that year, but owing to the negotiations looking toward consolidation, Mr. Briggs only accepted as the stated supply. Immediately after the consolidation, however, Mr. Briggs was elected the temporary pastor of the consolidated church. When Dr. Tupper accepted, Mr. Briggs became the Assistant Pastor, in March, 1896. In November of the same year Mr. Briggs accepted the call to the Second Baptist Church, Wilmington, Del., an office which he still holds. No person has a warmer place in our hearts than our faithful temporary pastor.

XVIII. KERR BOYCE TUPPER, D.D., LL.D., was born February 2, 1854, in Washington, Georgia, where his father was pastor for twenty years. His mother was the daughter of the Hon. Kerr Boyce, of South Carolina, and sister of the late Dr. James P. Boyce, President of the Southern Baptist Theological Seminary. His parents moved to Virginia, where his father was Foreign Secretary of the Southern Baptist Convention for twenty-one years. He graduated at Mercer University at the age of seventeen

years. After learning something of accounts and of book-keeping, he took a theological course at the Southern Baptist Theological Seminary. His first settlement was at Charlottesville, where his proximity to the University of Virginia gave him new scholastic advantages. Dr. Tupper has been pastor in Paducah, Kentucky, Chicago, Illinois, Grand Rapids, Michigan, and Denver, Colorado. During his seven years' pastorate at the First Baptist Church, Denver, the membership increased very largely, and a number of new mission churches grew out of the mother church.

Dr. Tupper was called to the pastorate of our church on November 15, 1895, and accepted the call on January 10, 1896. The active and vigorous new life with which he has inspired the church has already been told in the "Historical Address."

OUR INDEBTEDNESS TO THE FATHERS.

BY REV. HENRY M. KING, D.D.,

Pastor of the First Baptist Church, Providence, R. I.

It affords me great pleasure to be present and participate in the services commemorative of the Two Hundredth Anniversary of this honored church. Having the honor to be the pastor of the First Baptist Church in Providence, I am happy to bring to you the greetings of that venerable body, which is generally believed by historians of every name to have been the first Baptist church on this continent; and if the conclusions of the distinguished President of the Southern Baptist Theological Seminary as to the late introduction of immersion among the Anabaptists of London are correct, it must be accepted as the first Baptist church of which we have any authentic record since the first centuries of the Christian Era. We had not contemplated taking so great honor to ourselves, but hope to be able to wear with meekness any dignities that the established facts of history may confer upon us, as we shall certainly resist most earnestly any loss of renown which an unreasonable inference may attempt to snatch from our possession.

Though I come from the State of Rhode Island, to which we trace the beginnings of our denominational history in this country, on whose soil was first undertaken the greatest of all experiments in human government since the race of man began,—viz., the planting of a free spiritual Church in a free State, in which conscience should be utterly and forever untrammelled, and citizenship should be without religious tests,—I do not forget that I here stand on

historic ground. Not only have all of us, you of the First Church in Philadelphia and we of the First Church in Providence, inherited a common history, of which we are justly proud, but on your soil, as on ours, forces have been brought into being and into active exercise, which have jointly helped to make the history of our people, during the last two centuries and more, what it has been. There are points not only of strong sympathy, but of vital contact between the religious life of the city of Brotherly Love and the life of the city of Providential Care. These points I shall hope to set before you briefly in the remarks which I make on this anniversary occasion.

It is a great thing to have a noble ancestry, to have good blood in our veins, to have inherited the inspiring traditions and the sacred trusts of the fathers, who have been men of faith, of conviction, of self-sacrificing courage, of loyalty to definite truths and great principles. But it is a greater thing to be worthy sons of worthy sires; to show by our fidelity that we appreciate the greatness of the inheritance which we have received, and are not unworthy of it.

All the Baptists of this new world were a product, in their essential views and principles, of forces which had been working for a hundred years and more across the sea. They were the new world's harvest of the old world's seed-sowing. The doctrine of religious liberty, which is acknowledged to be "the trophy of the Baptists," can be traced back by direct line to the Anabaptists of Switzerland, and to the famous Confession which they issued at Schleithem in 1527—the first known Confession in all history in which full liberty of conscience was demanded for all men. The demand was caught up and reiterated by the Dutch martyrs, the Anabaptists of the Netherlands, who punctuated their enunciation of it by their dying groans; and their escaped fellow-countrymen, who flooded the eastern counties of England, became the heralds of the

new faith on English soil, and gave birth to Pilgrims and Quakers and Baptists; all of whom, says Dr. William E. Griffis, are the lineal descendants of the Anabaptists on the Continent. The presses of England were said to groan with the weight of the numerous publications which were issued by these irrepressible advocates of religious freedom in the last half of the sixteenth and the first half of the seventeenth centuries.

In such an environment and such an atmosphere Roger Williams was born and educated. He was acquainted with the Dutch language and with Dutch ideas; he was acquainted with London Baptists; and having accepted fully and conscientiously the new doctrines of human government and human life in relation to it, he fled to the new world to give them visible and practical illustration. Edward Eggleston, in "The Beginners of a Nation," says :

"Here at the very outset of his American life we find that Williams had already embraced the broad principle that involved the separation of Church and State, and the most complete religious freedom, and had characteristically pushed this principle to its logical result some centuries in advance of the practice of his age."

And again he says :

"In the seventeenth century there was no place but the wilderness for such a John Baptist of the distant future as Roger Williams. He did not belong among the diplomatic builders of Churches, like Cotton, or the politic founders of States, like Winthrop. He was but a babler to his own time, but the prophetic voice rings clear and far, and ever clearer as the ages go on."

Finding on his arrival little sympathy with his advanced views among the Puritan magistrates, he fled again, not voluntarily, but driven by legislative compulsion, into the untrodden wilderness, where, without let or hindrance, he inaugurated his "lively experiment" of a free State whose

corner-stone was soul-liberty. I need not repeat the well-worn acknowledgments of Locke, and Story, and Bancroft, and Diman, and many others, to the leadership of the Baptists, and of Williams, their immortal representative, in the progress of religious freedom among men. Every fresh and impartial investigation does but confirm the judgments of the past, and add new luster to the shining names of the fathers.

Dr. Leonard Woolsey Bacon, in his recent able "History of American Christianity," adds his unsolicited testimony to their honorable and conspicuous service in securing the religious rights of all men among us:

"So far as this work was a work of intelligent faith, the chief honor of it must be given to the Baptists. Other sects, notably the Presbyterians, had been energetic and efficient in demanding their own liberties; the Friends and the Baptists agreed in demanding liberty of conscience and worship, and equality before the law, for all alike. But the active labor in this cause was mainly done by the Baptists. It is to their consistency and constancy in the warfare against the privileges of the powerful Standing Order of New England, and the moribund Establishments of the South that we are chiefly indebted for the final triumph in this country of that principle of the separation of Church from State, which is one of the largest contributions of the New World to civilization and to the Church universal."

They nobly pushed to completion what their leader and his companions in tribulation and exile had nobly begun. They crowned the arch amid the acclamations of a great people, whose foundations were laid amid opposition and persecution and contempt. The Hon. Oscar S. Straus, in his recent monograph, "Religious Liberty in the United States," reiterates the strong praises which his pen had already published to the world in "Roger Williams, the Pioneer of Religious Liberty."

" Let us tarry a moment in Rhode Island, the land where the banner of religious liberty was first unfurled. In the middle of winter, 1636, a solitary pilgrim might have been seen wandering through the primeval forests of New England, an exile from the territory of the Massachusetts Puritans, seeking a place of refuge from ecclesiastical tyranny, where he and all men might worship God according to the dictates of their consciences. At that time throughout the whole civilized world there was no such land. The colonists of Virginia were strict conformists to the rites of the Church of England. There was less freedom there than in England. The settled portions of New England were domineered over by the Puritans and the Pilgrim Fathers, who had left their English home to escape ecclesiastical tyranny only to set up a greater tyranny of their own. This pilgrim, the first true type of an American freeman, the trusted and trustworthy friend of the savage Indian, the benefactor of all mankind, was Roger Williams, who accomplished what no one before this ever had the courage and wisdom, combined with the conviction of the broadest liberty, even to attempt; to found a purely secular state 'as a shelter for the poor and the persecuted according to their several persuasions.' The time, let us hope, is not far off, when the civilized people in the remotest corners of the world, will recognize the truth and power of the principles which throw around the name of Roger Williams a halo of imperishable glory and fame."

Mr. Straus has fallen into the too common error of placing the Pilgrims and Puritans in the same category, as if they occupied the same plane of political conviction and were animated by the intolerant spirit to the same degree. The Pilgrims were in advance of the Puritans in their views of liberty, but were restrained in their conduct by fear of their stronger neighbors. But Mr. Straus has committed no error in placing upon the brow of Roger Williams a crown of fadeless and increasing glory. He was the fully ripened freeman, the statesman of divinely illumined vision, the Pilgrim of the Pilgrims, who grasped

the sublime idea of freedom of conscience "in its full proportions, in all its completeness, and carried it out, unflinchingly, to its remotest legitimate results," to use words from the eloquent oration of Senator Anthony at the dedication of the Williams Memorial in the national Capitol at Washington.

And Roger Williams belongs to the Baptists of America. By his great act of obedience to the initial rite of the gospel, of which there is no more doubt than there is of the immersion of the Apostle Paul; by his leadership in the founding of the first Baptist church on this continent, and his well-known belief in the spiritual nature of a Christian church; by the unbroken tradition in the church which he founded and in the community which has grown up around it; and by the unvarying testimony of all historians, sacred and secular, Roger Williams belongs to us. Though he withdrew after a time from outward connection with the church which he founded, by reason of his overscrupulousness about the right of Christians to revive the institutions of primitive Christianity which a corrupt church had vitiated and destroyed, he never withdrew from those interpretations and beliefs which are the characteristic and essential principles of our denominational life. Appreciation of his character and illustrious service, and the gratitude which such appreciation inspires, and a commendable pride in our denominational history, and in the achievements of the past, ought to constrain every loyal American Baptist to honor the name of our great founder, to write it high among the leaders of our faith and the promoters of human progress, and to hold it there.

Williams did not labor single-handed and alone. There were many helpers in the gradual establishment of that great principle which is now the fundamental law of this republic, and the common glory of the people. His associates in Providence, and especially Dr. John Clarke and

his Newport coadjutors, all those martyrs of our faith who, in the defence of their inalienable rights were fined, imprisoned, and whipped in Puritan Massachusetts, and in Episcopalian Virginia as well, are worthy of our undying gratitude. We do not forget the conscientious and friendly aid of the Presbyterians of the South, and of the Quakers everywhere. All honor to Lord Baltimore for his spirit of religious toleration, which was the more conspicuous because it was so exceptional in the Church with which he was identified. And on this occasion and in this community we gladly emphasize the name and the service of that gentle spirit, who sought to lay the foundations of his new colony in peace and brotherly love toward all men; that Friend indeed, whose tolerant spirit left its happy impress upon the thought and legislation and life of his descendants, and helped the cause of religious freedom in all the land. William Penn was seven-eighths a Baptist, not simply in the sense of the old affirmation that "all Quakers are dry Baptists," but his English father was probably a Baptist, and his Dutch mother was an Anabaptist, and by all the laws of heredity he should have been in our fold and borne our name. As it was, the principles which have distinguished him he inherited from a Baptist ancestry, and to use a geologic term, he had a manifest "dip" in that direction.

For the priceless liberties, therefore, which we enjoy, let us never forget that we are indebted to the divine illuminations, to the far-seeing statesmanship, to the courageous convictions, to the patient sufferings of the fathers, and that we are under the most solemn obligations to preserve them unimpaired against all insidious assaults which may be made upon them, and to extend them immediately and without compromise to the new possessions which in the providence of God have come to the nation. Full religious liberty must never fail to go with the flag.

We are indebted to the fathers, also, for their firm grasp, and clear-cut and able enunciations, of the great doctrines of grace and salvation. Their insistence upon the rights of conscience and private judgment did not grow out of any looseness of belief, or denial of the supreme authority of the word of God, or lawlessness of conduct, as has sometimes been the case, nor did it give birth to such pernicious offspring. Though advocating the right of all men to think and believe for themselves, they insisted upon the supremacy of revealed truth in the whole realm of religious faith. Though disclaiming the binding power of Councils and Creeds, they did not hesitate to formulate Confessions of their own, when occasion seemed to require, to show to the world that they were not free lances in theology; that they were free to think, but not freethinkers; to give public expression to the positions which, in loving and intelligent fealty to the truth, they were constrained to hold, in order that the Christian and the non-Christian world might know who they were, and for what they stood, and also to form a basis of voluntary association, and to aid in the clarification of doctrine and the enforcement of obedience among themselves.

There was the first Confession, issued at Schleithem, to which reference has already been made—that splendid enunciation of human rights, which was so far in advance of the general faith of Christendom. The English Baptists promulgated their Confessions, both the General (1614) and the Particular (1644), by which they outlined their scriptural position against the background of the seventeenth century, as clear and distinct as a silhouette. The famous “Testimony” of John Clarke, of Newport, which was arranged in formal propositions with proof texts attached, though the confession of himself and his fellow-prisoners, Obadiah Holmes and John Crandall, when under arrest in Boston in 1651 for preaching their faith in a pri-

vate house, was undoubtedly a true expression of the belief of Baptists on both sides of the Atlantic at that time. It would be accepted for substance of doctrine by Baptists generally to-day. The Philadelphia Confession of Faith, which was adopted in this city in 1742 by the Philadelphia Association (the city giving its name both to the Association and the Confession), and to the preparation of which the pastor and members of this church contributed no little influence, is probably the most important historic document which has appeared in our American Baptist history. It has been truthfully said "to have wielded an immense power in favor of orthodoxy and piety among our churches." It was printed by Benjamin Franklin in 1743. It was too elaborate for general adoption as a Confession. It was rather an exposition of revealed truth, a carefully prepared body of divinity, than a simple declaration of principles, and gave place after a century to the New Hampshire Confession,—prepared by Dr. John Newton Brown, and based upon the Philadelphia Confession,—which incorporated all that was essential in doctrinal belief, and omitted such things as the changed practice of the churches rendered unnecessary—as, for example, its deliverances upon the use of singing in public worship, and upon the laying on of hands after baptism.

Such documents reveal to us the clear apprehension and vigorous defence of scriptural truth by the fathers. Their feet were planted firmly upon "the impregnable rock." They were conscientious and consistent Protestants, accepting "the Bible and the Bible only" as the rule of faith and practice, and living up to their belief without fear or compromise. Here was the basis of authority, the tribunal to which all human opinions should be submitted, the final appeal in all matters of doctrine and conduct. A "thus saith the Lord" was the extinguisher of all doubt, and the end of all controversy, not its beginning, as it is in some high

circles to-day. They believed, and therefore they spoke, and therefore they obeyed. It was their simple and reverent loyalty to the word of God, as the word of God, that made them what they were—Separatists and Baptists.

This distinguishing characteristic they succeeded wonderfully in transmitting to their children. They cared little for Creed-subscription; indeed, they did not believe in it. But they wisely knew that if their fundamental principle—viz., the supremacy of the Bible—was accepted by the enlightened individual conscience, the Creed would take care of itself. They had faith both in the self-revealing power of the truth and in the trustworthiness of mental operations, when under the guidance of God's Spirit.

The results have amply justified their wisdom. In preserving the rights of conscience they at the same time preserved "the unity of the Spirit in the bonds of peace," and the denomination, now grown to astonishing dimensions, writes in golden letters upon the single banner that floats above it, "One Lord, one faith, one baptism."

A striking illustration of the cementing and unifying power of Christian truth, though unformulated and un-reduced to creedal statement, is presented in the First Baptist Church in Providence. It has never adopted a Creed, or what we innocently call "Articles of Faith." The little handful of disciples in the wilderness, drawn together by a common love of liberty and common spiritual experiences, which attract souls to one another as drops of quicksilver are attracted, associated themselves upon no other basis than an oral confession of faith in the Lord Jesus Christ, and a sincere purpose to honor His truth and obey Him in all things. For two hundred and sixty years the church has maintained a continuous existence without a written Creed or Covenant. It has had its differences of opinion on minor points—as, for instance, on the laying on of hands, to which some of the members held as late as the beginning of the

present century; and also on the introduction of singing in public worship, on account of which one of the pastors is said to have withdrawn, declaring it was "highly disgusting to him." Other churches passed through similar changes. But on no essential point of revealed doctrine has it ever departed, or been in danger of departing, from Baptist standards. Its position has never been uncertain or misunderstood. It has remained a member in good and regular standing in the goodly fellowship of our churches; and to-day, after the lapse of more than two centuries and a half, this creedless and covenantless church, held together by the invisible bond of a common spiritual faith, and clothed with the beauty of an indestructible life, sends to you, who have been nourished and brought up on the Philadelphia Confession, the assurance of its fraternal sympathy and perfect doctrinal accord.

It may be necessary now, amid the multiplicity of Christian bodies, for a newly organized church to adopt some brief statement of belief, that it may secure recognition and congenial ecclesiastical fellowship, and that the community may know for what it stands, and that it is not some ecclesiastical nondescript, with no definable character, no substantial basis of association, no cohesive power, and no *raison d'être*. But the statement of belief is not the thing that contains "the promise and the potency" of continued life and unity, but that which must lie back of all statements of religious belief—viz., a loving loyalty to the person and word of the Lord Jesus Christ.

Again we are indebted to the fathers for their far-sighted and self-denying efforts in laying the foundations of our educational institutions. The early Baptists of this country were neither blessed nor cursed with great wealth. In the selection of his instrumentalities for the extension of his kingdom God has never given a truer illustration of the apostle's statement, "Hath not God chosen the poor

of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him ? " For one hundred and twenty years we had no school of learning, not even an academy. Our ministry for the most part was uneducated, except the few brethren who came from over the sea. Roger Williams was a graduate of Pembroke College, Cambridge, and was liberally educated for his time, being acquainted with several languages. John Clarke was both physician and preacher, and was familiar with Greek and Hebrew. Their successors were godly men who knew their Bibles well, but were generally untrained in the original tongues and in secular learning. But the necessity for educational facilities was deeply felt by the wise leaders of the denomination, and the conviction found frequent expression that education was the handmaid of religion, and that the growth of the denomination, which depended not upon blindly accepted tradition, or upon ecclesiastical authority, but upon an intelligent interpretation and apprehension of the Word of God, could only be secured by the liberal diffusion of knowledge, and the use and possession of schools of learning.

It is an interesting fact that an English Baptist, Thomas Hollis, Esq., of London, was the first person to attempt to supply the American need. The aggregate of his donations to Harvard University in gifts to the library and philosophical apparatus, in founding two professorships, one of them a professorship of Divinity, and ten scholarships for needy students, to which Baptist students should have the preference, was nearly £2000 sterling. "And when it is considered," says Peirce, in his "History of the University"—

"That all this came from a stranger in a distant land, from one of the then poor, despised Baptists, during the life time of the donor, and at a time when the value of money was vastly greater than it is now, what breast does not glow with grateful admiration ? "

These donations began in 1719, and exceeded any gift the University had then received. They were more than twice as large as John Harvard's bequest. Rev. Elisha Callender, pastor of the First Baptist Church in Boston, graduated at Harvard University in 1717, and was the first native-born Baptist minister in this country to receive a collegiate education. His son, Rev. John Callender, pastor at Newport, and author of the well-known "Historical Discourse," was graduated in 1723 on the Hollis foundation.¹

The Baptists in this vicinity had already entered into associational life "to consult about such things as were wanting in the churches and set them in order," and at the meeting in 1722 action was taken requesting

"The churches to make inquiry among themselves if they have any young persons hopeful for the ministry, and inclinable for learning; and if they have, to give notice of it to Mr. Abel Morgan before the first of November, that he might recommend such to the Academy, on Mr. Hollis, his account."

It is stated that this action was taken in response to a communication from Mr. Hollis himself. His thoughtful generosity, however, proved of little avail to those for whom it was especially intended, on account of the unfriendliness toward the Baptists exhibited by the Standing Order.

¹ It is a well-known fact that the first President of Harvard College, Henry Dunster, became a Baptist and was retired from the Presidency. The second President also, Charles Chauncey, was a Baptist so far as the mode of baptism was concerned. He believed in immersion, both for adults and infants, and immersed two of his own children. As he did not repudiate infant baptism, and was more willing than Dunster to hold his views of the rite in abeyance, there was no objection to his being President of the College. These facts not only show the prevalence of Baptist views at that time, but prove what has been overlooked, even by Baptist historians—that the great heresy, in Puritan judgment, was not a belief in immersion, but a repudiation of infant baptism.

The time had come for Baptists to have schools of their own, to make provision for the necessities of a rapidly-growing denomination. In 1756, by the joint action of the churches of the Philadelphia Association, the Academy at Hopewell, N. J., was established under the instruction of Rev. Isaac Eaton, a man eminently qualified for the position, and whose service to the cause of education is worthy of grateful remembrance and highest praise. He died at the early age of forty-six, and his virtues are fittingly described by this inscription on his memorial tablet :

“ In him with grace and eminence did shine
The man, the Christian, scholar, and divine.”

Of that Academy, the first institution for the education of Baptist ministers on this continent, Rev. Abel Morgan, already mentioned, a Baptist from Wales, was one of the appointed overseers, and to it this church gave the heartiest encouragement and support. Among its students were James Manning, the first President of Rhode Island College, now Brown University, Hezekiah Smith,¹ the pastor of the Baptist Church in Haverhill, Massachusetts, for forty years, and many others eminent in the three learned professions. But to these two men, and their coming into New England, the Baptists of that section are indebted for an intelligent development and increase, more than can be expressed. Their influence was most helpful in molding and elevating and extending our denominational life.

Five years after the founding of Hopewell Academy,

¹ Manning and Smith were men of large size, physically as well as intellectually. Manning weighed 300 pounds. It is said that when Dr. Smith went to Haverhill to preach, the constable, a man of small stature, went to order him to depart from the place ; but being overawed by his appearance he said, in his confusion, “ I—I warn you—off the face of God’s earth.” “ But where shall I go ? ” said Dr. Smith. “ Go anywhere, go to the Isle of Shoals,” said the frightened official.

Rev. Morgan Edwards, another native of Wales, upon the recommendation of Dr. Gill and other English Baptists, came to this country, and became pastor of this church. His coming and his marked personal influence gave a fresh impulse to the educational movement here begun, and determined the nature of its enlargement. He was educated at Bristol College under Rev. Bernard Foskett, a distinguished physician, preacher, and educator, whose enthusiasm for higher education his pupil imbibed. Edwards is said to have been a master of scholarly attainments, and was accustomed to say—

“The Greek and Hebrew are the two eyes of a minister, and the translations are but commentaries, because they vary in sense as commentators do.”

The following tribute, possibly a little extravagant, has been paid to him :

“Edwards was a man of uncommon genius. In his day no Baptist minister equaled him, and none since his time has surpassed him.”

He has been truthfully called the founder of Brown University. At a meeting of the Philadelphia Association, held October 12, 1762, of which he was chairman and Abel Morgan clerk, there was much discussion as to the practicability and expediency of—

“Erecting a college in the colony of Rhode Island, under the chief direction of the Baptists, in which education might be promoted and superior learning obtained, free from any sectarian tests.”

It was the free atmosphere of Rhode Island that determined the location of the contemplated College. A Welshman laid the foundations of the State, and a Welshman, more than any other single person, laid the foundations of

the College. Your pastor, by his inspiring leadership and wise guidance (for to him and to Rev. Samuel Jones, another Welshman, pastor of the Lower Dublin (Pennepek) Church, of which this church was at first a branch, the inauguration of the new enterprise was largely committed), gave Brown University, I will not say to Rhode Island or to New England, but to the denomination and to the world, and led the way to the founding of that noble list of educational institutions, with their increasing endowments and far-reaching influence, which have enriched the intellectual and spiritual life of our churches, and are an honor to their founders and supporters, and to the Christian body which they represent. Morgan Edwards preached the first Commencement sermon, and was a most active and successful agent in soliciting from the friends in this church, and other churches in this Association and throughout the land, and even in Great Britain (where he spent two years for that object), funds to keep the breath of life in the educational weakling.

I have not time adequately to portray, as a sense of gratitude would prompt me to do, the effect upon the First Church in Providence of the coming of Brown University and President Manning to that city. The church had lived one hundred and thirty years a narrow and sometimes precarious life, and at that time had only 118 members, in a population of 4000 people, made up of "real Baptists and political Baptists, or nothingarians, who outnumbered the 'real,' Presbyterians, Congregationalists, Episcopalians, Quakers, Sandemanians, and Deists." The net of full religious liberty had inclosed a great multitude of fishes of many kinds, both good and bad. The church had a small, inferior, and unattractive meeting-house, which had stood for nearly half a century. President Manning became pastor of the church, as well as president of the College,

and a new era dawned upon it. The spacious house of worship, which is still used, was erected in 1775. The union of education and religion was again effected, and the church felt the quickening pulsations of a larger, more liberal, and more aggressive life. It was nothing less than a revolution of the best kind, and the old church in Providence is happy to express its grateful appreciation of the service of this church and the churches of this Association in bringing it about.

Nor have I time to dwell upon the active interest which the members of this church have taken in the founding and support of other institutions of learning, notably Bucknell University, the University of Pennsylvania, and Columbian University. The spirit of the fathers has lived in the breasts of succeeding generations, and not the least service which this church has rendered to the cause of Christ, of country, and of human progress, has been its devotion to Christian education.

In this place and on this occasion it would be an unpardonable omission to fail to acknowledge our indebtedness to the fathers for the inauguration of the great missionary enterprise which has become our care, our joy, and our glory. The name of this church will be forever associated with the Triennial Convention, whose inception took place under its hospitable roof, and which was warmed into being in the atmosphere of its sympathy and love. But the relation of this church to Christian missions will be treated during this anniversary by another and more competent hand, and need not be rehearsed by me.

Such are some of the counts in the large bill of indebtedness which the Baptists of to-day owe to an illustrious ancestry. The fathers, where are they? We are compassed about with a great cloud of witnesses. Their redeemed and glorified spirits hover above us to drop upon

our drooping faith and lagging zeal the inspirations of their heroic examples, and the incentives to a like fidelity to Christ, and noble service for our generation and those who shall come after us. Other men labored, and we are entered into their labors. And in the fast-coming and glorious harvest, "he that soweth and he that reapeth shall rejoice together."

AMERICAN CHRISTIANITY IN ITS WORLD RELATIONS.

BY REV. HENRY C. MABIE, D.D.,

Home Secretary, American Baptist Missionary Union.

My Dear Dr. Tupper, and Beloved Brethren of the First Baptist Church :

In behalf of the American Baptist Missionary Union, I bring to this ancient church most cordial greeting.

In this goodly city eighty-four years ago "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions" came into being. This Society was the progenitor of "The American Baptist Missionary Union," the name which the organization took in May, 1846.

This historic organization had its first public meeting in your house of worship. There were more than casual reasons for the meeting in this city. The place was geographically favorable to the assembling of brethren who came from as far as Massachusetts on the north and Georgia on the south.

The church in which the meeting was called was the mother church of the city.

The pastor of the church at that time was the eminent Henry Holcombe, D.D., a man of such eminent personality, power, and goodness as would welcome to the hospitality of himself and his people a new organization with such humane, spiritual, and world-embracing aims.

Then the immediate predecessor of Dr. Holcombe in the pastorate of this historic and mission-loving church, from 1805 to 1811, was Dr. William Staughton. Staughton had spent the first twenty-three years of his life in Eng-

land. He had been baptized by Samuel Pearce, of Birmingham; he was called to succeed Dr. Ryland at Northampton, but declined the call and came to this country instead. Dr. Staughton was the one man in America who had been personally associated with Carey, Marshman, Ward, Andrew Fuller, and the rest of that apostolic band in England. He was present at Nottingham, where Carey preached that celebrated sermon, and himself shared in the collection which followed it later, putting in a half guinea toward the far-famed offering of £10 2s. 6d. Dr. Staughton often said he rejoiced more over that half guinea which he borrowed to put into the plate, than over all that he gave in his life besides.

When, therefore, the news came of Judson's change of views and baptism, and that the denomination in the United States was appealed to for the support of the proposed new work in Burma, Staughton's ardor knew no bounds. He was one of the most eloquent ministers of his day; an educator, also, of high repute. At the early age of twenty-eight he received the degree of D.D. from Princeton College. For eighteen years this marvelous man, in this city,—six of those years as pastor of this church and twelve years as pastor of Sansom Street Church,—preached and taught and lived the gospel of missions. For twelve years, simultaneously with his other duties, Dr. Staughton served also as the first corresponding secretary of the Convention. To this day he has been *facile princeps* among all the men who have borne this honor. No wonder, then, that with workmen like these in the pastorates of the earliest Philadelphia churches, the atmosphere was deemed to be congenial for the planting of this heavenly exotic—a foreign missionary society.

As a worthy successor of these eminent men, and as representing the most distinguished names in our American Baptist missionary history, may be mentioned Dr. George

Dana Boardman, always a missionary pastor, and for several years a most honored president of the Missionary Union. The church has always been represented upon the Board of the Union, and has three of its members, including your honored pastor, Dr. Tupper, upon the Board at the present time.

In 1814 this nation was just emerging from a bitter war with England. Now, with that mother country courting alliance with her for a joint world mission, America is just emerging from a conflict with Spain, signalized by the practical extinction of her colonial empire.

Eighty-four years ago the missionary enterprise was deemed by most people chimerical and Utopian—the scorn of literary and polite circles, mistrusted by the majority of the church itself; now missions is the watchword of Christendom.

Eighty-four years ago, with slight exceptions, the whole Eastern and pagan world was hermetically sealed against the gospel. Since then what an opening of doors! All of India accessible, Japan a new world, China cleft wide open, Korea unsealed, Africa, pioneered and threaded by her scores of exploration societies from east to west and from north to south, offering highways for the gospel; while the islands of the sea, in all zones, as if in the twilight of the millennium, await the coming of the feet made beautiful with the message of peace. Seventeen millions of people in these islands within the last six months have been politically disenthralled.

Eighty-four years ago how hard were the conditions of travel between Christendom and pagandom! In 1814 George Stephenson constructed his first locomotive; there was no Suez Canal; there was not a steamship upon the ocean until 1819. A railway line across Siberia, or one from Cairo to Cape Town, or up the Congo Valley, not to mention 20,000 miles of such highway in the Indian Em-

pire, and great lines operated in Japan and projected for China itself, would not have been thought possible within a thousand years.

And the vitalities breaking forth in all these great movements—what are they but the indices of the progressive fulfilment of the commission given on the Galilean mount? “The Gospel of the Kingdom *shall be preached* in all the world for a witness unto all nations.”

I note three stages which within one hundred years in America alone are marking the strides which our God is taking in the earth to bring in the kingdom of His Son.

STAGE FIRST.—The struggle of a few American Christians to fulfil the great commission. When our fathers met and formed this Society, they did so in the endeavor to commit a great Christian denomination to their part of the work of Christianizing pagans. But then, and ever since, the many in the church resisted it. Then thirty-three delegates assembled—only thirty-three!

The church has ever lagged far behind the call of God, far behind the tokens of His providence and the encouragements of His grace; hence, new measures were directly instituted by Providence to whip up the progress.

STAGE SECOND.—The unexampled foreign migrations into this country. Not content with this halting response of His people to His call, the Most High soon began to incite the peoples of the earth to flock to our shores that, even though we refused to go to them, they might still come under the gracious influences of the Gospel.

No chapters in human history more fill us with awe than the successive migrations of mankind. Whether it be the great movements of Noah's sons, northward, eastward and southward from Shinar, or the descent of the Goths upon Rome, or the coming of the Danes, Saxons, and Normans into Britain, or the pilgrimages of Hollanders, English, Huguenots, Scandinavians, and even Mongolians into our

own land,—we feel that in each and all of these movements there is something more than chance or impulse moving the men upon the chess-board. The game is being played with infinite purpose, worthy of the God of History. They all mark stages in the outworking plan of the Son of Man. They are steps in the fulfilment of the greater commission. But even yet, God's people limp and lag and resist; hence:

STAGE THIRD.—The inevitable committal of the United States to a protectorate of Spanish colonies. As the God of this nation would not be baffled in His missionary purpose, he crowds upon the United States another juncture yet, and that a *Missionary Juncture*. For once a whole nation has gone, unwillingly, into the enterprise of foreign missions. God must be in it. A Boston minister, out of sympathy with the late turn in events, in his Thanksgiving discourse exclaimed:

“One of the most amazing spectacles I have seen is of people who never offered a prayer or gave a penny for foreign missions suddenly proclaiming that they are in favor of paying twenty times as much as was ever given for that purpose for the privilege of conveying the beauties of civilization to a half savage people; an enormous sum down, and how much more hereafter no man has computed, for teaching half savages how to live under righteous conditions, such as Christian nations only can teach.”

Yes; but what if this should be part of the divine plan, even though we are a republic, to force us into responsibility for the care of 17,000,000 unfortunates of our race! Who are we to evade this obligation, even though we thought ourselves insulated against such cares? It may be that this \$20,000,000, apparently to be handed over for the Philippines, is but a portion of the tithes and offerings which this Christian but sordid people have withheld from

mission endeavor in the past decads. God is hurrying up this work of missions; in spite of our neglect He will not be robbed forever.

Israel of old went into her long captivity as a discipline for the denied tribute of seventy Sabbatical years. So we have been brought into new conditions that will put to the test all we have ever claimed for ourselves as the most Christian of nations. These are the ends or consummations in history; part and parcel of the great kingdom of grace over which our God rules supreme. In the interests of that kingdom He operates through human governments and political institutions just as really as He operates through the church.

None will deny that the United States of America, as the most highly born of Providence, has a unique mission in this regard, not yet half explained. When it comes to the policies whereby this mission shall be wrought out, there will, of course, be differences of opinion and many difficulties.

It is important to distinguish between the national relation as such, and the relation of Christian people within the nation to those without. With the national relation let the statesmen wrestle; it is their special function. God give them wisdom for it!

But American Christianity in its world-wide relations to these peoples, and to humanity everywhere—that is another question, not necessarily dependent on legislation, or standing armies, or naval equipments, or international treaties, except in so far as these providentially increase the intimacy of our contact.

This latter question is a question for the Christian as such, who owns every man his brother, and himself the keeper of every man. Whatever may be the duty of the United States to other governments inchoate or complete, there can be no doubting this: that the *responsibility of*

American Christianity for the world is unique and profound. It has been sometimes asked, Why should American Christianity concern itself with missions under other than American flags? Why, for example, support missions under the British flag in India or Burma? The answer is simple. Because our religion must and ought to *outrun our nationalism*. Our Christian passion for mankind is pre-American, sub-American, super-American, because it is divine, human, Christly. And were it not, were our religion limited by our Americanism, we should prove our Americanism non-Christian, even anti-Christian, and in the end not only subordinate our glorying in the cross to a glorying in the flag, but also debase our flag itself to something unworthy of the nation.

The truth is, America, with all its free institutions, is only the training-school, the drill-ground for discipline and capacity to bless all men everywhere. To be less than this is to descend to the level of the provincial Japanese, who cries, "Japan for the Japanese!" or the Know Nothing American, who sourly mutters, "America for Americans."

Baptists who could take refuge in such sentiments must repudiate Carey, for it was his characteristic distinction that whereas other Britons had advocated Christian privileges for British colonists sojourning abroad, Carey pleaded for Christian Britons to give the gospel to all pagandom, whether colonized by British Christians or not.

The best thing about our American patriotism is that it is grounded in Christianity, which teaches us to love and bless all men. It is this which makes American patriotism more than Chinese patriotism, or feudal patriotism, or Spanish patriotism.

American Christianity may well be thankful that in the providence of God there has been a British nation to push its colonizations, and its consequent humanizing influences,

into India and all other cruel and barbaric regions of the East.

While making no apology for the avarice or other abuses of their power, I still believe God has as really raised up Great Britain to punish iniquities of the heathen, unspeakably worse than her own, and also to prepare the way for universal Christian missions, as he called Israel for a similar purpose. We may well thank God for England in Bengal, in Burma, in Assam, in China and Africa; else, humanly speaking, there had been little mission work to this day in any of the lands named, or little of its reflex values upon ourselves.

But for Britain's protecting flag, her grants of land, her orderly government, to make possible our Judsons, our Boardmans, our Masons, our Kincaids, our Carpenters, our Cloughs—there would have been no such great body of missionary Baptists as we have in this land to-day. We, of all people, the peculiar creation of Providence, are called upon to recognize the unique protectorate of the British flag in our religious history; for wherever that flag has floated, our own Stars and Stripes have shortly floated beside or beneath it, and the missionaries of the cross had protection under these twain. Well may we Baptists sing with the poet laureate:

“ Now, fling them out to the breeze,
Shamrock, Thistle, and Rose!
And the Star-spangled Banner unfurled with these,
A message to friends and foes,
Wherever the sails of Peace are seen, and wherever the war-
wind blows.

“ A message to bond and thrall to wake,
For wherever we come, we twain,
The throne of the Tyrant shall rock and quake,
And his menace be void and vain;
For you are the lords of a strong young land, and we are the
lords of the main.

“ Yes, this is the voice of the bluff March gale,
‘ We severed have been too long :
But now we have done with a worn-out tale,
The tale of an ancient wrong,
And our friendship last long as Love doth last, and be stronger
than Death is strong.’ ”

As strongly as the sentiment ever prevailed in England concerning her world-wide mission, so strongly will the sentiment yet prevail among us that America must be “ true to her destiny ” ; that she must hold in trusteeship that which for benign purposes comes to her, even though it may not have been clearly anticipated in the letter of the Constitution. There is, behind the Constitution, a constitution which, as Benjamin Kidd says, is probably one of the most vital and healthy governmental instruments in the world—a spirit which carries it beyond itself. The spirit of the Constitution must hold America to world relationships as a world power, just because the spirit of her institutions represents *world principles*. These principles, in their operation, can no more be confined to our own present territory than you can confine atmosphere or sunlight to one continent. America must take the risks involved in the logic of her principles, in the spirit and genius of her being.

A long and wearisome task indeed we may have ahead of us in exercising this gracious protectorate, if protectorate it be, over new peoples, while our Gospel enlightenment, our civil freedom, our common school ideas, find their way among a people long deprived of them. Who can doubt God means it, that at the very least, as Senator Hoar puts it, “ We must set these peoples upon their feet, and fit them for self-government.” The responsibility for keeping alive the requisite sentiment and moral force to enable the government to do this will rest upon the Christian churches of this land in all their rank and file. This is only saying that public sentiment must become more and more mis-

sionary ; and, failing of this, our country will assuredly fall into such troubles and embarrassments as will fulfil the predictions of the prophets of evil. Nay, the church itself, which is the country's conscience, will itself fail, and deserve to.

Whatever the national life may be, the life of Christianity, here grown to its present maturity, is peculiarly missionary. It is bound to be, for it is a peculiar product ; a product of grace received through a thousand channels. Its heredity did much for it. Dutch, English, German, Huguenot, Scandinavian ancestors—all true Pilgrim stock, gave us the best composite blood.

Then this composite race-product was developed in the atmosphere of a unique freedom ; not the freedom of the brigand, the communist, the mere freedom from restraint—that were license. The American Christian freeman is characterized by two senses :

1. By the sense of kingship, innate and constitutional, because made in the image of God and supremely accountable to him ; and—

2. By the sense of responsibility for others.

American Christianity, moreover, has come to have a depth and fullness all its own, owing to the processes of thought and life through which it has passed. When men like Edwards and Bellamy, Dwight and Lyman Beecher, Hodge and Alexander,—free from such restraints, formalisms, and dead inanities as filled the State churches of Europe, where for centuries the Bible itself had been locked up in dead tongues and shut away from the people,—came to ponder revelation afresh, and give it speech in great Christian treatises, they unveiled the eternities in a new way. When, simultaneously with this high intellection, great evangelists came forward, like Whitefield and Brainerd, Wesley and the Tennants, the Swans, and the Finneys, American Christianity took on a meaning and deepened

into a power the like of which no land ever saw before. This movement resulted in a ministry universally evangelistic—at least aiming to be so in all evangelical circles. The new birth as fundamental to everything was everywhere insisted on.

The entire Sunday-school movement, and the widespread activities of the young people's organizations, have kept ever at the front soul-saving and soul-culture, on a scale never equaled in any other time or land.

The development of lay preachers through the Y. M. C. A. enterprise has given a further impetus to the most radical and spiritual application of the Bible to American life and well-being. Thus the last century has throbbed with evangelical fervor and evangelistic zeal. Then when the missionary idea seized those leading minds, like Judson and Rice, Nott and Wayland, and Titus Coan, together with the agitations of the moral sense which rocked the nation over the slavery issue, American Christianity struck deeper root still. The American Church, at least in her ideals, has come to believe, as no people before anywhere ever believed, in the possibilities and capabilities of man as man, when the gospel of the New Testament enters into him and controls him.

That gospel which has produced an A. J. Gordon, a John A. Broadus, a Booker T. Washington, an A. J. Diaz, a Buffalo Meat, can do anything in any race beneath the sun. All this store of ideal and of energy we have as a product with which to go forth and bless the world.

The question now is, whether American Christianity can succeed in resisting and overcoming her most subtle and *dangerous temptation*—viz., to *become self-centered*. Having freely received so much, will she be led to use it for her own gratification and self-indulgence?

Rome, great as she became, lost all because she became drunk with her own luxuries. She would neither receive

nor give a gospel, and she crumbled like another tower of Babel.

England's chief peril at this hour grows out of minimizing her evangelic mission, and the suspicion her avarice has awakened in the world that she is chiefly a land-grabber and an exactor of revenue. Her own prophets are rising up and sounding the note of warning, that the loss of prestige which she has lately suffered in China and the East generally will go on with accelerating force unless larger proportion is given to her beneficence.

Spain, beyond all question, has come near losing all, chiefly for the reason that she has had no blessing for her colonial subjects. Instead of being a good shepherd of the sheep intrusted to her care, she has rather proved a thief and a robber, taking away freedom, enlightenment, the Christian Scriptures, popular education, civil rights, and all else that humanity holds dear, till the defrauded victims of Spain's rapine have risen up and repudiated her authority with bitter and resentful scorn. The truth is, God has no more permanent use for a selfish nation than He has for a selfish person.

Shall we, to whom these myriads of new dependents now turn, prove truer shepherds of the flock? If so, our devotion to our own extravagant and luxurious living must relax and the tides of our bounty begin to flow in a thousand new-made channels of grace and blessing. That type of self-complacency which would seem to be chiefly concerned in preparing in the choicer portions of this land a mere snug-gery for self-pleasure must overcome itself. They tell us that the children of the multitudinous foreigner are "playing upon our very doorsteps." Then in Heaven's name let us open the doors and *invite those children inside*. When we have anything in the world too good to share with others, a new menace has set in against the enjoyment of our own goods.

What, then, is *the true mission* of American Christianity? To pour back upon the world, for Jesus' sake, all blessings she has ever received, for in thus losing herself she will eternally gain herself. Christianity is more than a "Monroe Doctrine." That doctrine was coined at a period of the nation's history when we were struggling for the right safely to exist, and to exist in trusteeship for all that portion of mankind who might seek asylum beneath our banner. We were then on the defensive; mankind itself was. Besides, the sentiment in it was never wholly Christian. At most, it was simply naturally human.

Washington's farewell address has been held responsible for too much. When it was delivered the United States contained only 6,000,000 people. We were "surrounded by hostile powers, and hostile natural conditions on every side." We were living, as one has said, "in an isolation like that of the Jutes and Angles of the fifth century"; but now we have grown to 70,000,000 people; we have tamed a continent; we are the most homogeneous nation on earth. The connections and relationships to the outside world which have grown up with all this we can not escape.

Especially we can not hedge in, cabin, or confine the vitalities of our free institutions; they have already reacted upon England, France, Germany, Scandinavia, Italy, to their practical reconstruction. They have ascended the Ganges, the Irawadi, and even the Yang-tse-Kiang, and turned and overturned dynasties; they have lifted the two-leaved gates of Seclusion and Exclusion off their hinges. Such results probably Washington never contemplated; and if he did not, he never rose to the highest conception of his country and her mission.

Here is a question, greater than that of our safety, which yet remains to be answered—viz., the safety of others than ourselves. Can the people whose institutions and history

have already effected so much rise to the point of giving a gospel to the world? If they can not, then there is room for a higher national mission than we represent, and God will find a nation to represent it. American Christianity surely has a right to impart itself, for it is too good to keep. If, incident to its vitality, it overturns institutions in China or Turkey or Spain, it offers better in their stead.

American Christianity has a trusteeship for all men, because it has received the most of all in trust. Moreover, the world is ready to see it done. As President McKinley has suggested: "Why should we not accept what all the rest of the world is willing we should?" Accept, not for selfish aggrandizement, but as a foundling left upon our doorstep; as a ward, for care, instruction, and nurture; as an achievement in civilization and sociology, before which confessedly medieval policies for four hundred years stand baffled and dumfounded. Can Christianity—not Roman Catholic Christianity, but free American biblical Christianity—work out this achievement, the salvation of these peoples, who until this hour had no hope of destiny for this life or the life to come? Can we shepherd these souls, and others as needy as they, everywhere in heathendom?

If we shall prove that we can, it will be upon one principle—the principle on which our Lord Jesus Christ declared he gained a door of legitimate access to human souls. He taught that the basal condition of such successful shepherding was that the shepherd must be one who (1) could lay down his life for others, and (2) could lay it down in such a way and on such a principle as to take it back again alive, but on a higher plane.

"Therefore doth my Father love me, because I lay down my life that I may take it again. . . . this commandment have I received of my Father." "All that ever came before me [*i. e.*, on any lower principle than this] are thieves and robbers."

He who seeks to deal religiously with human souls on other principles than these, instead of blessing those souls, harms them—robs and thieves and destroys. Confucius did it, Buddha did it, Mahommed did it, we all do it in part; we impoverish the very soil of human nature to the extent that we fall short of these two elements in Christ's method and ideal. Christ could lay down his life, not merely at the cross, but habitually, in his entire habit of living; he could renounce his nature life, his life of natural impulse, the flesh life, all use of himself considered as an independent being. He laid it all down for men. He had authority, right, to do this. He was not an ascetic nor a misanthrope nor a suicide; he had no right to be any of these. He would have won few followers if he had been. But he had a right to subordinate that natural flesh-life of his; and the exercise of the right to do this issued in a second and higher privilege and power—viz., the right to take back the life again, but on a higher plane. This was the resurrection life, the pneumatic life—not merely the historical resurrection of his body from Joseph's tomb, but a resurrection life of the spirit. Such rising from the dead was habitual with him, consequent on every act wherein he died to self.

The power to do these two things,—die and live again,—this is the *sine qua non* to evangelical shepherding power, to real saving power. To use analogies, the shepherd must die as the wheat dies between the millstones, and, through the bread, becomes mortal life for our bodies; must die as the grape dies, and live as nutriment and exhilaration in the wine; must die as patriots died at Bunker Hill and Gettysburg and lived again in the free colonies, in the emancipation of the slave, and in a reconstructed Union; must die as Hobson died, potentially, when he sunk the "Merrimac," and lived in the vision of a Cuba sooner disenthralled and in the admiration of mankind. The human

imagination ever hungers for such heroism, and starved human nature will not be satisfied with spiritual shepherds who qualify on any less heroic plane.

Dare we, as American Christian patriots, to die and live again thus—to do so daily? Are we able to inaugurate a new epoch to be characterized by these features in the Chief Shepherd's career? Our young Christian collegians and ministers—dare they seek honors in a college of this sort? Have they courage to cross the flood? Then may they sing Miriam's song. Our missionary candidates, whether for Home Missions or Foreign, let them know the only graduation from a training-school worth naming is an ascent into habitual spiritual resurrection; and that is through a parted Jordan.

Elisha, when he had fulfilled the condition for obtaining the prophet's birthright from his master, was characterized by three things, pictured in one of the most striking scenes in the book of Kings: (1) He rent his own clothes; (2) he caught up the mantle which fell from Elijah, symbol of Elijah's poverty and self-renunciatory life; and (3) he stood by Jordan—the mantle folded together as a scepter. There he stands. Tableau! symbol of all empowerment to divide the stream that rolled between him and the prophet's career.

All missionary work is such a dividing of the Jordan. It is living not the atonement only,—the atonement even, apart from the resurrection, is a half-truth,—but living the resurrection also, living *atonement and resurrection*; this is the condition of power so vital that even a corpse when flung into the grave where sleep the bones of one who has known this mystic twin realization, will rise up and live.

These are the duplex elements of power—first in the message to be preached to the world, then illustrated and rendered concrete in the living messenger; these the

potencies adequate to awake China from the death-sleep of ages, to purge India of her age-long pollutions, to rouse Ethiopia to stretch forth her hands unto God; these the vitalities equal to Cuba's pacification and Philippine renovation and even Spanish regeneration.

Let American Christianity, under the protection of the only government in the world that has ever given the gospel a fair chance, make proof of these, and America will be equal to her new task so far as Providence requires, for the power of Him "that liveth and was dead and behold is alive forever more, and has the keys of death and of hell" will be upon us.

Two high-spirited Japanese young men, members of a mission boarding-school, are face to face with a saintly Christian bishop who presides over the school in the city of Tokio. One of the youths is a Christian, the other a proud Confucianist and Buddhist, utterly pagan. These lads have come to represent their fellows in a student's rebellion. They complain that their accommodations are unsatisfactory, and they announce that the body of the students will bolt the school; the room occupied by these two complainants is on the north side of the building, and in the winter months it is damp, cold, and cheerless. The good bishop hears the complaint patiently, and replies:

"I am very sorry for the discomfort experienced. I have endeavored to get money from my mission board for better buildings, but times are hard in America and I must wait. We hope for them soon."

Then, addressing the Christian boy, he continues:

"You, my dear son, are much loved and appreciated by the church. Your life is most precious to her. I am an old man and shall soon be gone. You will remain; live on and do high service for the cause of Christ. We must take the best care of your health and preserve you for the work. Be patient and wait for the new mission buildings,

expected with better times in the home land. Meanwhile I propose this plan for you two young men. I have a bright sunny room on the south side of the building, where all is warm and dry. You come over and take my room, and I will go over and take your north-side room."

"No, no!" stammered the Christian youth, "we did n't mean that," and he began to weep tears of shame for his rude complaint.

"Never mind," persisted the bishop, "you come and take my room; I'll go and take yours; I am bound to take the best care of you."

Meanwhile the heathen lad, who, several years after the event, told us the story, and who is to-day a divinity student in this country, also broke down and began to weep and apologize. Said he:

"To that hour I had never seen anything like that. Confucianism, of which I was so proud, had nothing to match that. Here was our bishop, not only renouncing his own right and comforts to favor us ungrateful youths; but you recall the light that smote Paul of Tarsus on his way to Damascus till it blinded him with its glory? There was a light like that shining from the bishop's face, and it smote me to the ground. I could not look at it, 'for the glory of that light,' and I was obliged to accept Christianity as the truth. I was converted upon the spot."

It was death and resurrection that did it. The good bishop laid down his life in one form, and, before the very eyes of those boys, he took it again on a higher plane. He became their moral master because he reënacted in all essentials the death and resurrection of his Lord.

This is the one power, the only power,—that of witness-martyr,—which can transform the pagan, while it also restores the carnal and the backslidden.

Humanity everywhere, when once it sees it, must recognize its mastery.

In the Atlanta campaign of our Civil War it transpired

at a certain juncture that General Howard was promoted to a position which another general of superb gallantry had coveted. Indeed, this rival of Howard's did temporarily command that same corps for a time, and he had much reason to expect the position, and he never quite forgave Howard for his good fortune in superseding him. Time passed. Howard led his corps through the Georgia campaign, and led them up through the Carolinas to Washington at the close of the war. The day but one before the Grand Review at Washington had come. General Sherman, under whom both Howard and his rival had served, in the evening sent for Howard and explained to him that he was in trouble concerning a feature of the Grand Review next day.

"What's the matter?" asked Howard.

"Oh," said Sherman, "since I reached Washington several of the army men and some of the politicians have been after me; and they are insisting that in the parade to-morrow your old rival shall be permitted to ride at the head of your old corps, and they'll not take 'No!' for an answer."

"That's strange," replied Howard. "That's my corps; the boys won't understand it. Why should I submit to that?"

"Yes, yes!" said Sherman; "but then, Howard, you are a Christian, you are a Christian."

"Well, I do n't understand you," replied Howard; "but when you put the matter *on that ground* it alters everything with me."

"You are a Christian," repeated Sherman; "you can stand it and the other man can't. Let him ride at the head of his old corps; let him ride; but see here, Howard, this is what I'll do with you. You'll ride with me to-morrow at the head of my entire army; report to me to-morrow morning at such an hour; you'll ride with me."

"No, no!" replied Howard, "I have no right there, I can't do that."

"Howard," said Sherman, "you'll obey orders. I rank

you; report to me to-morrow morning when the columns form; you'll ride with me."

Those who were near Howard the next morning when the bugle sounded for the formation saw this Havelock of our Civil War shrinking with embarrassment from his strange position. If he could have had his way he would have sunk out of sight, but the order came, sent from Sherman, to bring Howard to his side. I do not know that General Sherman made any special claim to piety, but in the sturdy moral nature of the man there was something that told him where a man belonged who had greatness enough in consistency with his religious profession to die to self-interest, and then accept such issue as resurrection to a higher form of life might accord him; and so he brought Howard to his side, and shared his honors with him.

Brethren, though self-interest, worldly prospects, and evil spirits try to seduce us from Christ's law, as they may, let us be true to the divine pattern; and when all probations are over, world powers and even lost spirits will look upon us in the character which Christ's transforming principle has perfected in us, and they will approve the wisdom of our choice. With one acclaim they will say, "There's your place at the head of the column; go to the front."

THE CHURCH OF THE PAST.

BY REV. GEORGE DANA BOARDMAN, D.D., LL.D.,

Honorary Pastor First Baptist Church in Philadelphia.

“Remember the days of old,
Consider the years of many generations :
Ask thy father, and he will shew thee ;
Thy elders, and they will tell thee.”—*Deuteronomy* xxxii : 7.

THE PAST AND THE PRESENT ESSENTIALLY ONE.—All that is essential in the past is one with all that is essential in the present and in the future. This is the reason why we so often say, “History repeats itself”—a saying which in its substance is as old as Thucydides.¹

As old Sir Thomas Browne quaintly says :

“Every man is not only himself: there have been many Diogeneses and many Timons, though but few of the name; men are lived over again; the world is now as it was in ages past; there was none then but there has been some one since that parallels him, and is, as it were, his revived self.”

Only non-essentials—fashions of raiment, of vehicle, of etiquette—have changed. The essentials themselves have not changed. There is the same material nature—the same sun, rising and setting, shining and clouded; the same winds, blowing now east, now west, now a tempest, now a zephyr; the same tides, now spring, now neap; the same gravitation, still giving all things weight. There is the

¹ “I shall be content if those shall pronounce my history useful who desire to give a view of events as they did really happen, and as they are very likely, in accordance with human nature, to repeat themselves at some future time – if not exactly the same, yet very similar.”—Thucydides’ *Historia*, I. 2, 2.

same human nature—the same body, with heart to throb and blood to circulate and muscle to contract and nerve to transmit and hunger to instigate and death to dissolve ; the same intellect to imagine and reason and compare and judge ; the same heart to love and hate, to joy and grieve, to conquer or to be conquered. There is the same divine nature—the same God, still loving and rewarding righteousness, still hating and punishing wickedness. As there is a oneness of law through space, so there is a oneness of law through time. And to-day we may echo the words of Koheleth, as true this morning as they were millenniums ago :

“ One generation goeth, and another generation cometh ; and the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he ariseth. The wind goeth toward the south, and turneth about unto the north ; it turneth about continually in its course, and the wind returneth again to its circuits. All the rivers run into the sea ; yet the sea is not full ; unto the place whither the rivers go, thither they go again. . . . That which hath been is that which shall be ; and that which hath been done is that which shall be done ; and there is no new thing under the sun.”—*Ecclesiastes* i : 4–10.

THE PRESENT THE HARVEST OF THE PAST.—But not only is the past in its essence the same as the present, the past is also the essential root of the present. As the germ is but the first stage of vegetal career, so the first condition of the earliest of our race is but the first stage of our own. And as the embryologist may detect in the egg the prophecy and type of the animal, so may he who reads history aright detect in the experiences of those who have gone before us the prophecies and types of our own. For experience is not indigenous in any human breast. Spontaneous generation is as impossible in the spiritual world as it is now conceded to be in the material. Even the

inventions which are the glory of our century were conceived in embryo thousands of years ago, as every well-educated inventor knows. So it is with human experience and the progressive mastery of truth. As the oak is identical with the acorn from which it sprung, only larger, so our experience is identical with the experience of those who have gone before us, only ampler. And as the animal is identical with the ovum of which it is but the unfolding, so the wisdom which exists in the world to-day is identical with the germ-like notions which existed in the breasts of our ancestors. They were the seed, we are the crop; and the crop is of the same kind as the seed, and, being crop, it surely ought to be larger than its original. In other words, whatever advance the world has made—whether intellectual, political, social, ethical, religious—has been strictly genealogical. As prophecy is rooted in history, so the better is rooted in what has been good. Thus it comes to pass that all true reform is not so much a re-form looking backward, as a pro-form looking forward, a genuine progress unfolding along the axis of growth. We love to talk of the “logic of events.” It is a profound phrase; events have their logic because events are genealogical, succeeding each other along the line of lineage. This is true of legislations, inventions, philosophies, methods, theologies, morals. The very language by which we carry on the processes of society—the very currency or circulating medium of society itself—is immensely less a manufacture than an inheritance. Do we not instinctively call it our “mother-tongue”? Yes, friends, if the lines have fallen to us in pleasant places, it is because our fathers have left us a goodly heritage. It is true in civics; we are reaping to-day the patriotic sowings of a Washington, a Wallace, a Maccabeus. It is true in science; we are reaping to-day the experimental sowings of a Newton, a Roger Bacon, an Archimedes. It is true in philosophy; we are

reaping to-day the thoughtful sowings of a Francis Bacon, an Aristotle, a Socrates. It is true in philanthropy; we are reaping to-day the generous sowings of a Howard, a Vincent, a Dorcas. It is true in theology; we are reaping to-day the systematic sowings of a Wesley, a Calvin, a Paul. It is true in religion; we are reaping to-day the devout sowings of a John, a Moses, an Abraham. And herein is fulfilled the true saying, "One sows, and another reaps." The Lord of the harvest has sent us to reap that on which we had not labored. Others labored, and we have entered into their labor. Let us look, then, to the magnificent ledge whence we were hewn, the glorious quarry whence we were digged,—even to Abraham our father and Sarah our mother. So shall we also, like the pious Hebrews of Isaiah's day, have joy and gladness, thanksgiving, and the voice of melody.

NOT THAT THE PAST WAS PERFECT.—Not that the church of the past was by any means perfect. Very far from it. True, we are accustomed to dream of the apostolic church as a society of angel-saints, whose every act is our law. We forget that the apostolic church was, as a matter of fact, made up of two classes of persons utterly unpromising—converted Jews brought up under the iron yoke of pharisaic rabbinism and converted Gentiles brought up under the equally iron yoke of pagan vices. Indeed, most of the Epistles were written for the express purpose of warning the early churches against theological heresies and practical immoralities. For example (to confine myself to the Pauline letters), St. Paul felt himself constrained to protest against the doctrinal heresies at Rome; to pacify the warring sectaries of Corinth; to reclaim the theological apostates of Galatia; to guard against a pagan life in Ephesus; to exhort Euodia and Syntyche to be of the same mind at Philippi; to warn against the dangerous tendencies in Colosse; to rebuke the disorderly idlers in Thessalonica;

to caution Timothy and Titus against the heresiarchs who were already subverting the churches. So also the subsequent trend of church-life. What is ecclesiastical history itself but the history in large measure of ecclesiastical stratagems, theological heresies, and even personal misdemeanors and crimes? I only need recall such painful words as simony, indulgences, inquisition, witchcraft, drunkenness, slavery, war, sectarianism. It must be confessed that the church of the past was indeed a twilight church.

A PLEA FOR THE PAST.—But the twilight was the twilight of sunrise, not sunset. What though the church began as an infant in swaddling clothes? Infancy prophecies adolescence; adolescence prophecies maturity. The spiritual is not first, but the natural; then the spiritual. First little children, then young men, then fathers. But fatherhood is rooted in childhood; maturity is the outgrowth of infancy. The past is the sire of the now. It is well, then, beloved fellow-members of the First Baptist Church in Philadelphia, that we have been devoting our week to the commemoration of our own glorious and reverend past; a past doubly reverend; first, because it is a past; and, secondly, because, being a past, it speaks authoritatively. Alas, there is a growing tendency on the part of our American people to undervalue the lessons of the past, and to tread with disdain on its authority. The very word "antiquated" has lost its meaning of ancient, and come to mean "worn out with age, obsolete." I remember, indeed, that Francis Bacon has somewhere said that—

"A froward retention of custom is as turbulent a thing as an innovation; and they that reverence too much old times are but a scorn to the new."

But I also remember that the same Francis Bacon elsewhere says, "The antiquity of past ages is the youth of the world"; the poet-philosopher of course meaning that

it is the present which is really old, and the past which is really young. Certainly, we ought to know more than our fathers knew, for we have reached a maturer stage in the world's life than they reached; the oak, although identical with its nut, is larger. I would not therefore exalt unduly the value of precedents, or conclude that whatever is ancestral must therefore be excellent. On the other hand, I can not venture to pronounce the results of thousands of years of thoughts and experiences quite worthless. A brilliant orator, himself in his own day one of the doughtiest champions of innovation, was wont to enchain his audiences with a eulogy on the Lost Arts. It is quite possible that this Apollo of orators might have found a still richer theme on which to expatiate had his silvery voice descanted on the Lost Virtues.

"Vixere fortes ante Agamemnona
Multi."—*Horace*.

I believe that whatever of real excellence our forefathers taught or practised should be accepted by us as though it were invested with the scepter of empire; all the more imperial because ancestral. I can not believe that the judgments of wise men, and the institutions and customs formed in times "whereof [to use the grand phraseology of the law-books] the memory of man runneth not to the contrary," are to be set aside simply because they are old. The new may seem better; but it is because it has the charm of novelty, and relieves for a moment our natural restiveness. Great weight is there in the words of Edmund Burke, an orator whose eloquence was rivaled by his philosophic sagacity:

"It can not be too often repeated, 'line upon line, precept upon precept,' until it comes into the currency of a proverb, that to innovate is not to reform. Rage and frenzy will pull down more in half an hour than prudence, deliberation, and foresight can build up in a hundred years."

Yes, friends, it is well that we have been turning our faces ancientward, and making salaam to the hoary past. And in thus engaging in grateful and reverential review, we have but obeyed many an ancient Scripture: for example, the valediction of Israel's lawgiver:

"Remember the days of old,
Consider the years of many generations:
Ask thy father, and he will shew thee;
Thy elders, and they will tell thee."—*Deuteronomy xxxii*: 7.

Again, the expostulation of Bildad the Shuhite:

"Inquire, I pray thee, of the former age,
And apply thyself to that which their fathers have searched out,
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow:)
Shall not they teach thee, and tell thee,
And utter words out of their heart?"—*Job viii*: 8-10.

Once more, the injunction of Israel's prophet of reform:

"Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—*Jeremiah* vi: 16.

THANK GOD FOR OUR CHRISTIAN HERITAGE.—In reviewing, then, this morning the church of the past, let us first of all gratefully recall our Christian heritage. By Christian heritage I mean that heritage of primitive Christianity which Jesus and his apostles, in their sayings and writings and institutions, bequeathed to all Christ's people, of whatever time or land or sect. Not to human traditions or decrees of ecumenical conclaves do we go for our knowledge of Christian truths and rules for Christian living. The Gospels and Epistles are the original germs of all true Christian theology, all true Christian institutions, all true Christian behavior. And the church of the past, in so far as she has really studied and obeyed these divine oracles of the primeval Christianity, has constantly, by her own ever-improving translations and interpretations and theol-

ogies and methods and examples, been bringing the church of the present—

“Heir of all the ages, in the foremost files of time”—

Nearer and nearer to the primitive living fountains themselves. Let us, then, gratefully commemorate our Christian heritage of the primeval Gospel, as the church of the past has been, through the centuries, transmitting it to us more and more thoroughly.

THANK GOD FOR OUR RESTORED HERITAGE.—Again, let us thank God for our restored Christian heritage. For, although the church of the past was the channel through which the Christian Scriptures have descended to us, yet the church of the past has also, alas, been the channel through which these same Christian Scriptures have been largely lost, or perverted, or overlaid with traditions, or buried beneath ecclesiastical edicts. But let us thank God that out of this same church of the past came forth Christian reformers, who protested against this apostasy, and reclaimed for the Church of Christ her lost heritage. Let us pronounce gratefully and reverently the names of Wyclif and Huss, Savonarola and Luther, Zwingli and Calvin, Knox and Williams, Cromwell and Fox, Zinzendorf and Wesley, Edwards and Bushnell. Let us for once turn away from the creations of romance, and gaze on stalwart heroes of veritable flesh and blood, who once walked with intrepid step this solid earth of ours. I ask you to wreath this day fresh garlands for their memories. If we are able to celebrate this day our peaceful thanksgiving, it is because we, on whom the ends of the world are come, have been brought hither over a thorny road of reformers, over a crimson causeway of martyrs. The inheritance of the church of to-day is compact and priceless with the brawn and thews, skeletons and limbs, of a heroic past.

THANK GOD FOR OUR BAPTIST HERITAGE.—Again, let us thank God for our Baptist heritage. By our Baptist heritage I do not mean the heritage bequeathed us by Baptists as a denomination; for our denomination, illustrious as it is, is hardly three centuries old. But I mean by our Baptist heritage the heritage of those fundamental principles for which Baptists have peculiarly and strenuously stood; and these fundamental principles are as old as the Christian Church itself. Among these fundamental principles are the following: Absolute supremacy of the Bible in the sphere of the religious life; personal regeneration the essential condition of church-membership; immersion the only Scriptural mode of baptism; total separation of Church and State; absolute freedom of personal conscience. These are some of the principles for which our fathers bravely suffered persecution; and to-day some of these principles have almost become commonplaces in a large part of Christendom. This is the peculiar and majestic legacy left us by the apostolic church; lost, with here and there a brilliant exception, for sixteen centuries, and at last reclaimed and restored by our noble Baptist fathers. Short as our ecclesiastical history has been, these principles which have distinguished our denomination are so elemental and persuasive that already they have won the adherence of five millions of Christians. How illustrious many of these Christians were (I limit myself to the church of the past) will appear if I merely mention their names, following the alphabetic order, and assigning but one name to each letter: Martin B. Anderson, John Bunyan, William Carey, Henry Dunster, Christmas Evans, Andrew Fuller, John Gill, Robert Hall, George B. Ide, Adoniram Judson, Benjamin Keach, Sir Robert Lush, John Milton, Baptist W. Noel, John G. Oncken, St. Patrick, Josiah Quincey, Ezekiel G. Robinson, Charles H. Spurgeon, John Tombes, Thomas Ustick, Matthew Vassar, Francis Wayland. I

reserve X, Y, Z as unknown quantities in the future. All honor to these departed worthies! May those who succeed us in the Christian pilgrimage have reason to speak as well of our own contemporaries!

THANK GOD FOR OUR PILGRIM HERITAGE.—Again, let us thank God for our Pilgrim heritage. By our Pilgrim heritage I mean the heritage bequeathed us by our Pilgrim Fathers, who landed at Plymouth Rock two hundred and seventy-eight years ago. Taking into account the consequences of that landing, I do not know that a more august event, outside the realm of miracle and the career of the Nazarene, has taken place since human history began. We are accustomed to regard the Fourth of July as the most important day in America's calendar. But it dwindles into insignificance compared with Forefathers' Day. Other nations have oftentimes during the ages declared and maintained their independence. But the Pilgrim Fathers consecrated a new hemisphere to religion. Many others had preceded them in landing on the shores of America: but they were, almost without exception, reckless adventurers, fired by ambition or avarice. The Pilgrims crossed the Atlantic for conscience' sake, and laid the foundations of the American nationality on the corner-stone of personal religion. And not only did they consecrate the New World to religion: they consecrated it to Protestant religion. Columbus and Vespucci, Cabot and De Soto, were Roman Catholics. In 1622 the famous Congregation for the Propagation of the Faith was founded in Rome by Gregory XV, for the express purpose, among others, of establishing the power of the Papacy in the New World. But they were too late. Two years before, English Protestants had already landed on Plymouth Rock; and there, as on a rock, or true Peter indeed, relaid the foundations of Apostolic Christianity, whose ever-enlarging walls shall yet, with the blessing of the God of our fathers, inclose

our continent from Arctic to Antarctic. But not only did they consecrate the new hemisphere to Protestant Evangelical Christianity: they also consecrated it to republican institutions. While moored in the harbor of Cape Cod, ere as yet they had landed, they formed themselves into a body politic by a voluntary solemn compact as follows:

“ In the name of God, amen; we, whose names are underwritten, the loyal subjects of our dread sovereign King James, having undertaken, for the glory of God, and advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia, do, by these presents, solemnly and mutually, in the presence of God, and one of another, covenant and combine ourselves together, into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof, to enact, constitute, and frame, such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most convenient for the general good of the colony. Unto which we promise all due submission and obedience.”—*Bancroft's History of the United States*, vol. 1, page 309.

Thus, in the cabin of the “ Mayflower,” was drawn up a Charter nobler than that which aristocracy had extorted from royalty at Runnymede—the Magna Charta of republics, or constitutional democracy.

These, and a thousand other blessings, ever widening as the reapings of each successive year yield new seeds for ever multiplying harvests, do we owe to that little band of immortal heroes. True, they had their grave faults; for they were men. They had also their greatnesses; for they were men of God. Never walked on earth heroes more majestic. Fit emblem is Plymouth Rock of the heroes whose consecrating tread has made it everlasting; fit emblem of their granite faith, breasting, like an adamantine tower in mid-ocean, the storm-blasts of pontiff and king,

of constable and star-chamber, of Atlantic perils and savage wilds. Majestic representatives were they of the long procession of the Sons of Faith. For all history, from the day that Abraham went forth from the land of his fathers, to these days, when the maiden, trusting in Abraham's God, leaves mother-land to unfurl the banner of Immanuel on the distant ramparts of heathenism—all history, I say, is full of Pilgrim Fathers. Indeed, Messiah's empire grows only as Messiah's followers are really Pilgrims.

THANK GOD FOR OUR PHILADELPHIA HERITAGE.—Once more, let us thank God for our Philadelphia heritage. By our Philadelphia heritage I mean the heritage bequeathed us by the founders and early constituents of the First Baptist Church in Philadelphia. Last evening it was our privilege to listen to the elaborate, conscientious, graphic recital of our church history by our noble fellow-member, Dr. Keen. It is not needful, then, that I descant on our general history. Permit me, however, at this point to speak a few words about the particular heritage left us by the pastors of our venerable church. Not that these alone are worthy of public mention in our reverent commemoration. Indeed, what could the noblest generals in the world achieve without the help of private soldiers? Of all people in the world, Baptists are the very last to talk of any essential distinction between "clergy and laity." Of all Christians in the world, Baptists are the very first to insist on the equal Christian priesthood of *all* believers—alike ordained and unordained, renowned and obscure, old and young, masculine and feminine. O followers of the Lamb of God! your royal priesthood is not an Aaronic pedigree of flesh and blood; nor is it an apostolical succession by a sacerdotal touch; nor is it stately enthronization in St. Augustin's chair in Canterbury. Your royal priesthood is the apostolic succession of Christian character.

- “ There is a silent ministry
That knows no rite of book or bell ;
That eyes divine alone can see,
And heaven's own language only tell.
- “ It has no altars and no fane,
No waiting crowd, no tuneful choir ;
It serves from beds of speechless pain,
From lips that anguish brands with fire.
- “ From homes of want, and loss, and woe,
Its worship rises up to Him
Who hears those accents faint and low,
Through the loud praise of cherubim.
- “ The dauntless heart, the patient soul,
That faces life's severest stress
With smiling front and stern control,
Intent its suffering kin to bless ;
- “ The meek, who gather every hour
From brier and thorn and wayside tree,
Their largess scant of fruit or flower,
The harvest of humility ;
- “ The tempered will that bows to God,
And knows him good, though tempests lower,
That owns the judgments of his rod
Are but the hidings of his power ;
- “ That sings the sun behind the cloud,
Intent to labor, pray, and wait,
Whatever winds blow low or loud,
Sure of the harbor, soon or late ;
- “ Like the small blossoms by the way,
Enduring cold, enjoying sun,
In rain, or snow, or sprinkling spray,
Cheerful till all their life is done.
- “ Dear, homely ministers of love,
Used and forgot, like light and air,
Ah, when we reach that life above,
They will be stately seraphs there.”

—ROSE TERRY COOKE.

Nevertheless, it is as true to-day as it was in the days of Timothy that if any one longs for the office of bishop he desires a good work. As a matter of fact, a given pastor, although perhaps no better than the humblest sheep of his flock, is generally the bell-wether, and, as his bell tinkles, his sheep follow him. And this is right, for no flock is so wise that it does not need a shepherd. And a glorious line of shepherds have led the First Baptist Flock in Philadelphia. Let me reverently recall their names, beginning with the year 1746, when our church (to use phraseology of those days) was "reconstituted." The faithful *Jenkin Jones*—every time we commemorate our Saviour's dying love we use the silver flagon bequeathed by him in 1760; the comprehensive *Morgan Edwards*, founder of Rhode Island College, author of "Materials Towards a History of the Baptists"; the accomplished *William Rogers*, five years a chaplain in the Continental army, twenty-two years professor of Oratory and Belles-Lettres in our own University of Pennsylvania; the sympathetic *Elhanan Winchester*, whose sanguine temperament, however, got the advantage over his judgment; the devoted *Thomas Ustick*, whose honored name was perpetuated in the prænomen of the eminent architect, Thomas U. Walter; the versatile *William Staughton*, first corresponding secretary of the American Baptist Board of Foreign Missions, first president of Columbian University; the conscientious *Henry Holcombe*, lecturer on "Primitive Theology," first corresponding secretary of the Pennsylvania Peace Society; the eloquent *William T. Brantly*; the vigorous *George B. Ide*; the saintly *James H. Cuthbert*; the irenic son of the Apostle to the Karens; the earnest *Frederick F. Briggs*; the brilliant *Kerr Boyce Tupper*. Not that these noble pastors were by any means perfect. Far from it. But on this day of grateful commemoration we will not justify Griffith's saying to Queen Catharine concerning Cardinal Wolsey:

“Noble Madam,
Men's evil manners live in brass ; their virtues
We write in water.”—*King Henry VIII.* Act iv, sc. 2.

How virtuous these pastors were may be inferred from the fact that between 1746 and 1894—a period of one hundred and forty-eight years—our venerable church has had but eleven pastors ; that is to say, the average length of pastorate has been nearly fifteen years—a fact quite as creditable to the staying capacity of our beloved church as of any pastor who has had the honor of presiding over it. To the eminent names mentioned above I ought to add other eminent names, although not pastors ; such as *Ebenezer Kinersley*, the intimate associate of Benjamin Franklin in his scientific studies, and eighteen years professor of the English Tongue and Oratory in our University of Pennsylvania, whose renown is perpetuated in one of our University memorial windows ; the name of *Benjamin R. Loxley*, one of the most useful of our city missionaries ; the name of *Heman Lincoln Wayland*, illustrious as editor, patriot, philanthropist, reformer. Let us, then, devoutly thank God for our Philadelphia heritage—our pastors, assistants, deacons, officers, teachers (Sunday-school and Mission), men, women, children—all our burden-bearers during these two hundred years. Let us, with Bunyan's Pilgrim, enter the library of the palace called Beautiful, and gaze on its rarities, and study its records of ancient worthies whom the Lord of the Hill has taken to himself and to glory.

THE WORLD'S DEBT TO THE CHURCH.—Looking back on the Church of the Past as a whole, we can not but be impressed with the vastness of the world's debt to the Kingdom of God. Taking the lowest view, its value as bearing on earthly interests is beyond compute. It is not too much to say that to the Church of the living God, vastly more than to any human institution or institutions, human society is indebted for its ideas of personal and civic

freedom ; for its equitable jurisprudence ; for the security of its lives and property ; for its peaceful homes ; for the sacredness of the marriage bond ; for its practical arts ; for its growing ameliorations ; for its general intelligence and virtue ; in a word, for its civilization. I am aware that this is not a universally accepted opinion. I am aware that it is given out that the civilizer of mankind is not the Church, but the academy ; not the Bible, but the laboratory. Why, then, I demand, do you find high civilization only in Christendom ? Ah, had it not been for this same Kingdom of the Nazarene which these champions of a Christless civilization so affect to despise, these champions themselves might to-day, like the ancient Druids, have been smeared and tattooed, and heaving at some cromlech-stone on which to offer a human sacrifice ; or, like the ancient sages of Egypt, have been prostrating themselves before the ibis of the Nile, or the sarcophagus of a deified bull. No ; when the history of this world shall be fully and truly written, as it never has been, but will most surely be ; when the forces which have really preserved and guided society shall be duly recognized and set forth, each in its proper relation and aspect ; when the superficial and phenomenal shall be stripped off and the controlling and elemental laid bare—then will it be seen and confessed that the forces which had really kept and shaped society and impelled it in the line of advance were neither wealth, nor industry, nor political sagacity, nor commerce, nor art, nor philosophy, nor education, nor civilization,—useful and noble as these are,—but Christian character as shaped in the golden mold of the Mountain Code. And the chroniclers who now offer strange incense at the shrines of human statesmanship and earthly genius and natural development will reverently turn to the Church of the living God ; and, like the ancient pilgrims climbing the heights of the city of the Great King, will send to each other the grateful challenge :

“ Walk about Zion, and go round about her :
 Tell the towers thereof.
 Mark ye well her bulwarks,
 Consider her palaces ;
 That ye may tell it to the generation following.”—*Psalm* xlviii : 12, 13.

Ay, walk about Zion, go round about the walls of our city of solemnities—the capital of allied moral forces, time’s metropolitan city. Survey her towers—the turrets of her truths and doctrines. Mark ye well her bulwarks—the ramparts of her institutions; her Sabbath, her worship, her sacraments, her Sunday-schools, her missions, her scholarship, her reforms, her charities. Consider her palaces—her castles of character; her apostles, martyrs, missionaries, educators, reformers, benefactors, heroes. Behold, arching over all, the dome of her King, God-with-us.

“ How charming is the place
 Where my Redeemer, God,
 Unveils the beauty of his face,
 And sheds his love abroad !

“ Not the fair palaces,
 To which the great resort,
 Are once to be compared with this,
 Where Jesus holds his court.

“ Give me, O Lord, a place
 Within thy blest abode,
 Among the children of thy grace,
 The servants of my God.”

—SAMUEL STENNETT.

I would have you, then, to-day gather inspiration from the past. I would have you in sympathy with its mighty heart. I would have you join yourselves with “ the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the holy church throughout all the world ”; with all those who have come out of the great tribulation and washed their robes and

made them white in the blood of the Lamb. Thus alone shall we fall into line with the true apostolic succession :

“ Both theirs and ours Thou art,
As we and they are Thine ;
Kings, Prophets, Patriarchs, all have part
Along the sacred line.

“ Oh bond of union, dear
And strong as is Thy grace ;
Saints, parted by a thousand year,
May there in heart embrace.”

—JOHN KEBLE.

Thus alone shall we ascend, as another Mount of Transfiguration, and behold the glorified forms of ancient saints, whether from Pisgah or from Carmel, from Jerusalem or from Philadelphia, and listen to their communings with Him who has accomplished His own exodus, and ascended. Even heaven itself will be redolent with the perfumes of earth's saintly heroic memories. Have we not read of God's book and bottle of remembrance ?

THANK GOD FOR THE CHURCH OF THE FUTURE.—But the past is not goal ; it is only starting-point. Great as the past is, its greatness consists not in its being fruit, but in its being germ. Time, as it evermore grows along the axis of the present, evermore has its roots in the past, evermore has its fruits in the future—each successive generation reaping the past and sowing the future ; each successive harvest larger than the seed from which it sprung. Here is the secret of mankind's inspiration and progress. Advance as it will, it can never touch horizon ; ascend as it will, it can never touch zenith. This ever-receding horizon is the world's beckoner forward ; this ever-ascending zenith is the world's beckoner upward. For while we look backward for counsel, we look forward for mainspring. Not so much the achievements of the past as the possibilities of the future—these are mankind's inspirations. While

the past is a majestic heritage, it becomes our available inheritance only as we convert it, so to speak, into a promissory bond, and invest it for compound accumulation in the ever-multiplying activities and ventures of the future. Sublime it was when Joshua commanded sun and moon to stand still, and sun and moon obeyed him. Sublimier it was when, advancing from city to city, from fortress to fortress, Joshua vanquished the promised land for Jehovah and Jehovah's people. Yes, let us thank God that there is a future not less than a past.

THANK GOD THAT THE PAST AND THE FUTURE ARE ONE.—Lastly, let us thank God that the past and the future are one. For mankind, from Adam to the last that shall be born, is, so to speak, but one person. Human society, whatever the nationality, the epoch, the condition, is one vast corporation—*corpus*, body. And membership in that one body is universal co-membership. We are all members one of another, and each is co-member and inter-member with all. Each person is truly great, not as an individual, but as a member.

“The individual withers, and the world is more and more.”
—“*Locksley Hall*.”

And equilibrium of body is effected by equilibrium of opposing forces. Conservatism and progressiveness illustrate statics and dynamics—these are the opposing, yet equipoising, forces of Nature's mechanics. The centrifugal force of the past, tending to move on in the same straight line of precedent; and the centripetal force of the future, tending toward time's gravitating center—these are, in way of resultant, a curvilinear force, rolling mankind in the stupendous orbit of duty around the Sun of Righteousness. The secret of life is the equilibrium of diastole and systole; the secret of locomotion is the counterplay of opponent muscles, contracting and relaxing. Exquisite is

Tennyson's insight into nature and mankind, when he sings of the "grooves of change."

SUMMARY.—I summon you, then, fellow-members of the First Baptist Church in Philadelphia, and also you, our fellow-members of Christ's one catholic Church, to a three-fold thanksgiving. Thank God for the past, thank God for the future, thank God that past and future are one. Herein is our Master's saying true :

"One sows, and another reaps. I sent you to reap that on which ye have not labored. Others have labored, and ye have entered into their labor."—*John iv : 36-38.*

May God hasten the day when sower and reaper shall rejoice together at the heavenly ingathering by the Lord of the Harvest !

"O Almighty God, who has knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord ; Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee ; through Jesus Christ our Lord. Amen."—*All Saints' Day.*

THE CHURCH OF THE FUTURE.

BY KERR BOYCE TUPPER, D.D., LL.D.,

Pastor of the First Baptist Church of the City of Philadelphia.

“And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.”—*Daniel* vii: 27.

Around the Grand Mosque of Damascus there clusters a vast accumulation of history. On the spot where it stands to-day, after a lapse of nearly fourteen hundred years, there was originally erected, in the first century of our era, a heathen temple. In the middle of the fourth century this temple was destroyed by the Roman general, Theodosius the Great, and on its ruins, in the beginning of the fifth century, Arcadius, the elder son of Theodosius, built a Christian house of worship. This latter house, though for three hundred years the Cathedral of Damascus, became in the eighth century a Moslem possession, and for some thousand years now it has been used as a Mohammedan mosque. No visit to Damascus is quite complete without a sight of this historic old structure. The most interesting feature, however, of this curious building is not its age nor its history nor its present prominence, but rather a single sentence engraved above the vestibule. The inscription is in Greek characters, and reads thus: “Thy Kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations.” There, on a Mohammedan mosque, and after ten centuries of Moslem occupation, cut deep in the enduring

rock, the Christian record remains—a record of faith, of hope, of confidence, on the part of the Damascus Christians, in the ultimate triumph of the Kingdom of God. And well so; for what a history the Church of God had presented even in that far away day! How glorious! How chequered! Bravely, boldly it had marched out of Judea where truth and life were provincial, even centripetal, into all the regions of earth, the conqueror even of the throne of the Cæsars. In this early fourth century, I say, this ancient and venerable, this divine and everlasting empire of Jesus had gone forth conquering and to conquer with mighty power and majestic sway; and God's children in that distant period had faith that not only would it longer exist and persist, but, also, grow and expand in beauty, glory and power. No wonder the stone-embalmed faith of these heroic spirits, "Thy kingdom, O Christ, is an everlasting kingdom and Thy dominion endureth throughout all generations."

As we, brethren in Christ, stand to-day on the threshold of the twentieth century of our Christian era and the third century of this historic Church the confident faith of the Damascenes is our abiding faith. Almost two thousand years have rolled away since our Lord and Master opened in Bethlehem the marvelous scene of divinity in humanity, and still the church of His grace abides. Other kingdoms have perished, mowed down ruthlessly by the resistless scythe of time—Babylon, Media, Macedonia, Persia, Syria, Egypt, Greece, Rome—each swept away almost as though it had never flourished, while the Church of God, founded on the Rock by Mary's Son, lives and grows. What strong and startling transitions has it not witnessed in the successive transitions of history: from one ancient dominion to another; from Judaism to Christianity; from Greek thought to Roman institution; from Roman to Barbarian imperialism; from an extreme renaissance of letters in the fifteenth century to the religious recoil of the six-

teenth century; from Middle Age Holy Roman empire to modern nationalism; from Feudalism's fall to French license of liberty, and from Parisian Republicanism to American Federal Democracy. Through all this the Church of God has passed, surviving the age of barbarism, surviving the restoration of letters, surviving the period of free thought and skepticism, surviving the attacks of sword and argument, until to-day, because of its inherent and tremendous vitality, we find laid at its feet the intellectual assent and the spiritual consent of the world's strongest thinkers and purest characters.

And the church of the future will be more glorious than the church of the past. In a peculiarly fascinating address by perhaps the most gifted and accomplished of nineteenth century statesmen—indeed, as I recall, it was among the last public utterances of the great, good man whose ashes Westminster Abbey has recently received—there was spoken before a sympathetic and enthusiastic audience this ringing, royal sentence: "Let us believe and know that Christianity is advancing all the time; that though men's hearts may fail them through fear, the Church goes on in God-guided and irresistible movements." To this happy conclusion of William Ewart Gladstone must come every intelligent, appreciative student of history. The world grows better from century to century because God reigns supreme from generation to generation. Owing to Christianity's hold upon the world we see progress and improvement everywhere and in all directions—in material conditions, in social relations, in philanthropic endeavors, in educational movements, in moral elevation, in Christian growth and attainment. Human history, as another has finely said, is not a "descending and downward spiral but an ascending and upward spiral," going by sure evolutionary processes from the less to the great, from the good to the better, gathering past efforts for the production of

larger and nobler harvests ; or, as the optimistic poet, Whittier, so well puts it :

“ All the good the past has had
Remains to make our own time glad.”

With this deeply imbedded conviction the pastor of this Church wishes, on this bi-centennial occasion, to speak with faith and hope on “ The Church of the Future,” as our Honorary Pastor this morning spoke with such wisdom and grace on “ The Church of the Past.” And the Church of the Future in its relation to six distinct doctrines and duties : Worship, the Bible, Jesus Christ, Sociology, Christian Unity and World-wide Evangelization. Each of these has vital relation to personal character, social beauty, ecclesiastical development and Christian attainment. Upon each of these we can, of course, only touch in the present discussion.

I. In the first place, what will be the attitude of the Church of the Future in relation to the Public Worship ? With all confidence may we not say, that, come what may, the Church will never cease to worship ? The worshipful impulse is as deep as it is universal, as pervasive as it is prevalent. The ancients used to say, “ This world is not for him who is not a worshiper.” Worshipfulness is a differentiating characteristic of the rightly constituted soul. In his “ Elements of Religion ” Canon Liddon has an inspiring chapter on this theme, in which he points out how—

“ Upon desert plains and wild promontories and in gorgeous temples priesthoods and kings and multitudes have taken prayer for granted as being the most practical as well as the most interesting and solemn concern of life.”

It is said that Pericles, the distinguished Athenian statesman, was in the habit of introducing many of his public

addresses with devout worship. Plato gives it as his conviction—

“That the best and noblest action which a virtuous man can perform and that which will most promote his success in life is to live by vows and prayers in constant intercourse with the gods.”

And yet in no system of religion have prayer and praise a position of such importance and dignity as in the Christian religion. And this instinctive worshipful impulse will be more intelligently educated and more reverently developed in the future days of Christianity's evolution. With the advancing years will come to the Church of God clearer visions and broader outlooks and a deepened sense of righteousness, with profounder awe in the presence of spiritual realities; and along with this there can not fail to be introduced a more noble, God-pleasing, eternity-piercing worship in the hearts of God's children: more of reverence and less of ritualism; more of simplicity and less of the spectacular; more of humility and less of hollowness; more of fellowship and less of formality; more of real life service and less of mere lip-service; everywhere the conviction growing that “God cares more for the breaking heart of a returning prodigal than for all the *misereres* of chanting pharisees.”

The church of the future, I say, will be more reverent toward God and truth than the church of the past, catching more and more of the spirit of the higher intelligences of the universe, as in number ten thousand times ten thousand and thousands of thousands they fall down in amazement and with glorified rapture and ecstasy inexpressible ascribe honor and glory and majesty and dominion and power to Him that sitteth upon the throne and unto the Lamb forever. What a magnificent spectacle of celestial glory, as the courts of Heaven ring and resound, beat

and surge with their adoring acclamations ! And shall not we, even, here on earth become more and more filled with the same adoration and praise as from hearts that believe and love we shout forth the exultant song, "Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen !" Truly, with the enlarged and deepened spiritual culture of the Church must come more devout hearts, more reverent worship, more inspiring uplift of the spirit into fellowship with God through effective service. "God is a Spirit and they that worship Him must worship Him in spirit and in truth."

II. In the second place, what will be the attitude of the Church of the Future in relation to the Bible, as the final and authoritative revelation of God's will and way to men ? Well may we ask this question, for of all the books that fill our libraries and thrill our hearts this is the most wonderful. It is the fullest and richest thesaurus of divine wisdom and human knowledge, in genesis and genius, in plan and purpose, in trend and teaching, in effluence and end as far above all mere human productions as the sky is above the clouds that drift beneath it—in poetry above *Iliad* and *Odyssey*, Milton's odes and Shakspeare's plays ; in history above Livy and Tacitus, Hallam and Hume ; in philosophy above Bacon and Hamilton, Descartes and Locke ; in biography above Plutarch and Lamartine, Rémusat and Voltaire ; in romance above George Eliot and Scott, Bulwer and Thackeray ; in Christian meditation and morals above Thomas à Kempis' "*Imitation of Christ*" and Bunyan's "*Pilgrim*," Pascal's "*Thoughts*" and Hooker's "*Homilies*." Great and good as are many, if not all, of these immortal works—some of them rising like lofty mountain peaks to catch and present to the world the highest gleams of human genius—we could willingly see them and all else

of man's production burned into ashes or buried in the sea, if at their expense we might save to our hearts and lives, in time and in eternity, this one book whose author is God, whose subject is man, whose object is salvation. Hear Tennyson as he declares that "others may hang rapturously on the flowing eloquence of Plato, and Homer's classic verse, and Seneca's sententious lore," but, adds he,

"Nor these, but Judah's hallowed bards, to me
Are dear: Isaiah's noble energy;
The tempered grief of Job; the artless sham
Of Ruth and pastoral Amos; the high songs
Of David; and the tale of Joseph's wrongs
Simply pathetic, eloquently plain."

All books, it has been said, are of two classes: books made from other books and books from which other books are made, and to the latter class in a preëminent degree belongs this word of God. Not a single volume but sixty-six volumes; not a single author but forty authors; not the product of a single year but of sixteen hundred years; not with one birthplace, but with many birthplaces—on the bank of the Nile, in the Arabian desert, in the Land of Promise, in Asia Minor, in classic Greece and imperial Rome; not dealing with a single theme, but with all themes, biography and ethics, philosophy and poetry, romance and religion; not the offspring of the human mind but of Him in whom are gathered all the treasures of wisdom and knowledge. "Geneva," said Tallyrand, speaking with scorn, "Geneva is the grain of musk that perfumes all Europe." More than this is this divine oracle, even the power that molds and guides the destinies of all the nations that stand in the front rank of civilization.

And at this present time, as it seems to the truest and most intelligent supporters of the Old Book, things are shaping themselves as never before for unwonted and unlimited victories for the Word of God. A gifted author has

recently called attention of the Christian world to five facts and conditions which, as he well declares, are a sure prelude to a superb Biblical renaissance: the publication and distribution of the revised Scriptures; the profound delving and exhaustive research of historical critics; the patient investigation of modern science; the recent discovery and explorations of ancient cities by faithful archaeologists; and, along with all this, the growing intelligence and restlessness of the modern Christian church which is rejecting as never before man-made creeds and formulas. O Sons of God before me at this hour, fear not the controversies now raging about the Bible! The ages of theological agitation and discussion have always been ages of progress and promise. "It is the still waters that breed miasma. It is the vessels which lie long at anchor in peaceful harbors that rot or rust." Better the agitations of the days of Augustine and Athanasius and Luther than the tranquillity of the Middle Ages. Because of present-day controversies and future upheavals many age-long interpretations of the Bible must perish, many ancient theories, many human traditions, but the Bible as it came from God will abide,

"Unhurt amid the war of elements,
The wreck of matter and the crush of worlds."

Let come all Tübingen school criticism on the New Testament and all Wellhausen and Kuenen criticism on the Old Testament, but the word of God attacked will, because of its marvelous vitality and growing potentiality, remain, like its Author, the same yesterday, to-day and forever. And with its existence and growth will become dearer to the Christian Church than ever in the past such fundamental truths as these: the greatness and goodness of God; the Divine nature and atoning death and radiant resurrection of Jesus Christ; the personality and deityhood

of the Holy Spirit ; the lost condition of man and his need of a renewal from above ; the soul's free justification before Heaven ; the spiritual character of the Church ; the inalienable right of private judgment and conscience, and the electrifying hope and fact of eternal life through Him who said of Himself, " I am the resurrection and the Life ; he that believeth in me even though he were dead yet shall he live."

III. In the third place, what will be the attitude of the Church of the Future in relation to Jesus Christ, God's Son and man's Saviour.

Here we confront the great problem of Christianity than which no greater can ever arise. It deals with the divine Lord of Glory : His miraculous incarnation, His spotless character, His transcendent teaching, His majestic deeds, His sacrificial death, His glorious resurrection, His radiant ascension, His position at the right hand of the Majesty on high, and His abiding presence in human life and history. A truer, more pregnant sentence the great Christlieb never uttered than when he wrote that Christ is Christianity, as Plato was never Platonism and Mohammed never Mohammedanism and Buddha never Buddhism. We often speak of Christianity's unparalleled power and yet let us remember that, since the stream can not rise higher than its source, Jesus the Christ is the living personal force because of whom all ages and races have been agitated and convulsed. Recall the splendid words of Dr. Wace in his notable controversy with Huxley : " The strength of the Christian Church is not in its creed, but in its Christ." In spite of all its faults the Church has conveyed to the minds of millions of men a living image of Christ. They see Him there ; they hear His voice ; they listen and they believe in Him. It is not so much that they accept certain doctrines taught by Him as that they

accept Him Himself, their Lord and their God. It is with this living personal force that agnosticism has to deal; and as long as the Gospels present Him to human hearts, so long will the Christian faith and the Christian Church, in their main characteristics, be vital and permanent forces in the Christian world. Here, believe me, is, and ever shall be, Christianity's glory, the Son of God and the Son of Mary—the Christ who on earth matched every sermon with a service, every doctrine with a doing, every creed with a character; the Christ who in heaven is enthroned amid native scenes and clothed with divine authority, recognized more and more in the Church and world as the King of kings and the Lord of lords.

And this exalted Christ, let us never forget, is the once crucified Christ. More in the church of the future if possible than in the church of the past will the cross be emphasized and glorified. The richest theme of the church will ever be God in Christ reconciling the world unto Himself—not through a strange, mysterious incarnation, though Christ was “God manifest in the flesh”; nor through the illumination of matchless doctrine, though of Christ it was said “Never man spake like this man”; nor through the glory of spotless character, though Christ “knew no sin neither was guile found in his mouth”; nor through the majesty of miraculous deeds, though Christ cured the sick and healed the blind and raised the dead; but God in Christ reconciling the world unto Himself through the blood of a transcendent, an all-sufficient, an unrepeatable atonement for human redemption—Jesus Christ and Him crucified. Much of the preaching in our day, even in evangelical pulpits, is struck to a lower key. It is Christ to be sure, but not Christ crucified. It deals much with the life of Christ, in its tender human sympathies—the Christ whose face was sculptured benevolence, whose hand was friendship's symbol, whose eye was liquid sympathy for all

human burdens and woes ; much with the works of Christ as the pattern and inspiration of all helpful doing ; much with the words of Christ as a divine philosophy, with heights to which no human imagination has ascended and depths which no human plummet has fathomed and breadths which no human mind has compassed. Now, these are well enough in their place, but they are not central and fundamental. They are incidental rather than essential, ephemeral rather than eternal, facts rather than truths, mere chippings, as it were, from the grand corner-stone on which is reared the everlasting and everglorious super-structure of divine glory and human redemption. The Cross is the central truth of the gospel. Jesus Christ and Him crucified is the primary, fundamental, energizing truth of the Christian system—not Christ the perfect man, nor Christ the elevating teacher, nor Christ the self-sacrificing philanthropist, but Christ “mighty to save” through the unlimited power of His redeeming blood. As another has said, the heart of the Gospel is redemption, and the essence of redemption is the substitutionary sacrifice of Jesus Christ, our Lord. Christianity’s center is the Cross. From this scene of shame and glory, anguish and victory, all the radii of the Gospel go out in lines of living light. Redemption is the grand principle into which all our religion—doctrinal, experimental and practical—may be generalized. There is no truth in revelation that does not point to the atoning Son of God ; no right desire of human nature that does not meet in Him ; no duty in life of which He is not either the perfect fulfilment or the most cogent incentive. In the Cross, says Spurgeon truly, man may behold the concentration of eternal thought, the focus of infinite purpose, the center of divine and illimitable wisdom ; for Christ crucified is the corner-stone of all Christian creed and practice, worship and discipline, union and extension. Before the bowed head and bleeding heart of impotent humanity

steps forth Christianity with its crucified Christ and declares, as it points to the world's Redeemer, "Christ hath redeemed us from the curse of the law, being made a curse for us"; "He tasted death for every man"; "He is the propitiation for the sin of the whole world"; "His own self bore our sins in His own body on the tree." And then that magnificent declaration that seems to sum up all: "If the blood of bulls and goats and ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your consciences from dead works to serve the living God."

Here, in this Christ and in Him alone, find we a personal revelation and a satisfactory demonstration of an atoning sacrifice for sin. To use Krummacher's beautiful figure, the Cross is the condition which carries off the destroying flash from our race by Christ attracting it to Himself. "I, if I be lifted up from the earth will draw all men to me," that is the divine decree, the eternal fiat. "Lifted up." Not through physical force: Mohammed and the Picardian hermit may trust to the sword. Not through merely intellectual supremacy: Plato and Socrates excelled in that. Not simply through moral teaching: Seneca is conspicuous as a moralist. Not through any, nor through all of these would the Son of Man lift the universe to the throne of God, but through the reconciliation of man to God by the all-efficacious blood of an everlasting Covenant.

Believe me, friends, there is no peradventure here. The Cross is no experiment. As sure as Jesus was crucified and as sure as the oath of God is true, so true is there redemption on Calvary. The wisdom which conceived the plan of the satisfaction of the divine government by the sacrifice of the Son of God Himself in the place of the

sinner is unerring wisdom. The authority which commanded the execution and promised redemption is as unquestioned as the right of the Almighty to the throne of the universe. The power which is arranged for the accomplishment of the purpose is the power able to bring under contribution to this end the whole machinery of nature and grace, even the power of the Lord God Omnipotent. And the love which inspired the wisdom to conceive and the authority to command and the power to execute is the unchangeable nature of Jehovah Himself.

“O glorious Cross ! Faith trusts the day to see
When hope shall turn all eyes, love draw all hearts to thee !”

The message of the pulpit has been and shall more than ever be characteristically Christo-centric : Christ the God, Christ the man, Christ the God-man, the living Christ, the dying Christ, the ascended Christ, the reigning Christ. Believe me, brothers, of all the themes that inspire human hearts and fire human lips, this alone is sufficient to magnify the name of God, exalt the divine Son, convict and convert human souls and transform a Paradise Lost with all its blight and woe into a Paradise Regained with all its celestial songs and eternal triumphs ; and prompted by this conviction, nay, held by it as yon planet is held in its orbit by the law of gravity, each ambassador of Christ should, with his face turned to his Master, lift the prayer,

“In offering Thy salvation free,
Let all absorbing thought of Thee
My mind and soul engross ;
And when all hearts are moved and stirred
Beneath the influence of Thy Word
Hide me behind Thy Cross !”

Christ ! Christ ! Not ethics, nor moral philosophy, nor astronomy, nor geology, nor history, nor political economy, but Christ on Calvary's summit, the center of humanity's highest hopes, noblest aspirations, and divinest life. As

Fra Angelico, the saintly Italian painter, would never go to his palette and brush to do work on the figure of Jesus without first partaking of the Communion, so let us, brethren in the ministry, precede our pulpit duty by a prayerful visit to Calvary and its Cross. Oh! some day the words of Bowring will have a new meaning and be sung with a new rapture :

" In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime."

IV. In the fourth place, what will be the attitude of the Church of the Future to the Problem Sociological.

A most practical and important question this, also, peculiarly suited to our day and generation. Ours is pre-eminently a day of practical benevolence and utilitarian tendencies. We are unlike all of our predecessors. The Roman craved the display of wondrous power and imperial sway. The Greek delighted to lose himself in the abstruse labyrinth of metaphysics. The Hebrew made it part of his religion to bow down before hoary rites and flaming robes and bloody sacrifices. We live in a stern age of facts, an age in which society is, as never in the past, emphasizing sociology, social psychology, social ethics, social politics; an age, as Stuckenberg has well said, which teaches that religion means the salvation of the soul but, also, as it meant with Jesus, the feeding of the hungry, the clothing of the naked, the healing of the sick, the visiting of the prisoner, and relief, comfort and help for the whole being; in short an age for the most comprehensive and perfect application of Christian truth to all social classes and all social relations. "Pure and undefiled religion before our God and Father is this, to visit the widows and the fatherless in their affliction and to keep unspotted from the world."

“It's comin' yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that.”

The Church at last is beginning to apprehend the truth of Keim's significant sentence: “The religion of Jesus meant the Fathership of God for man, the Sonship of man for God, and the infinite spiritual good of the Kingdom of Heaven is Fatherhood and Sonship.” And with the deeper life and broader outlook which the coming century will bring to the children of God there will be felt with a new power, and taught with a new emphasis, the sublime truth that there is nothing secular which religion can not both touch and glorify; that God never meant His saints to have one Gospel for Sunday and another for Monday, one religion for the Church and another for the world, one conscience for Cæsar and another for Jehovah; that goodness is not a little island here and there in the great ocean of life but rather the all-permeating salt that fills every part of the bright, broad sea. Surely if a pagan, standing centuries ago in the dim twilight of natural religion could nobly say, “I am a man and nothing that concerns man can be foreign to me,” much more earnestly and intelligently should the same sentiment fill the soul of every follower of the Christ, who lovingly taught, along with the exalted fatherhood of God, the sympathetic brotherhood of man. And the church of the future will offer more prayers, not only for the saving of human souls, but also for the amelioration also of the material condition of all mankind, lifting on high the earnest cry of Eliot,

“When wilt Thou save the people,
O God of mercy, when ?
The people, Lord, the people,
Not thrones and crowns but men !
Flowers of Thy heart, O God, are they ;
Let them not pass like weeds away,
Their heritage a sunless day.
God save the people.”

And if all this sociological work be noble and true it must have a Christian basis. There is a world of meaning in the short sentence of the great Tholuck, "Every service must have God for its Father if it have earth for its mother." It is not insignificant that the Crusader's sword had a cross-bar hilt. "Its blade was keener in battle because he could kneel before it in devotion." Let the church of the future see to it that it base and prosecute all of its sociological work in consecrated sympathy with the life and teaching of Him whose mission it was to preach the Gospel to the poor, to bind up the broken-hearted, to give deliverance to the captive, and recovery to the faint, and to preach the acceptable year of the Lord. No such altruism in the world is there like that taught and exemplified by the religion which pathetically and sympathetically exhorts, "Bear ye one another's burden and so fulfil the law of Christ" and "Look not every man on his own things but every man also on the things of others."

"O brother man! fold to thy heart thy brother;
Where pity dwells the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

V. In the fifth place, what will be the attitude of the Church of the Future in relation to Christian Unity?

To this interesting question it may be answered that there never was among God's people as to-day such a unity of Spirit in the bonds of peace. Ours is an age of religious toleration, of spiritual liberty, a glad period of minimizing differences and emphasizing agreements in the Church of Christ. But do not dream even of all denominations becoming organically one. Men differ too widely in birth and education and providential callings for this ever to be accomplished. The universal law of God in grace, as in nature, is this: unity in diversity. The stars, though having fellowship with one another through fellow-

ship with the central luminary, differ greatly in size and color and distance from the sun. Each Christian man must have his own Christian convictions, his own denominational affinities. There should be in the Church no boneless, nerveless liberality. As Henry Van Dyke in his "Church, Her Ministry and Sacraments" says, "Men can not, ought not to renounce their personal convictions. If we should dissolve all Christian denominations to-day it would create, not union but disunion. If we should renounce all creeds the world would not have peace but confusion." And yet with absolute fidelity to the great fundamental truths of the Gospel, the Church shall more and more realize the prayer of the Master "that they all may be one as Thou art Father in me and I in Thee"; not one in organic union, for that is not the union of Father and Son, but one in heart and purpose, in will and work—a union spiritual and indissoluble. And the central point of union must be in Jesus Christ, the Author and Finisher of our common hope and faith. "All things are yours, whether Paul or Apollos or Cephas, all are yours, and ye are Christ's and Christ is God's." Differ speculatively Christian men and women may, but differ essentially they never can, so long as they agree upon absolute loyalty to Jesus Christ as Sovereign and Saviour. Our controversial swords snap when we bend together before the pierced One. As a Baptist I delight to recognize the worth and work of noble men of other denominations than my own, and to sing with the Methodist Wesley, "Jesus, Lover of My Soul," and with the Episcopal Toplady, "Rock of Ages Cleft for Me," and with the Congregationalist Palmer, "My Faith Looks up to Thee," and with the Presbyterian Bonar, "Glory be to God the Father," and with the Reformer Luther, "A Mighty Fortress is our God," and with the Catholic Newman, "Lead Kindly Light," and with the Unitarian Bowring, "In the Cross of Christ I Glory," and

with the Quaker Barton, "He Dwells in Cloudless Light and Shines," and with the Baptist Fawcett, "Blessed be the Tie that Binds our Hearts"; and then rejoice to hear the voices of all these joining in the glad hymn of common faith and inspiration,

" Like a mighty army
Moves the Church of God,
Brothers, we are treading
Where the Saints have trod;
We are not divided,
All one body we,
One in hope and doctrine
One in charity."

VI. In the sixth place, what will be the attitude of the Church of the Future in relation to World-wide Evangelization?

The spirit of missions, which is the spirit of Christ, is recognized and actualized to-day as perhaps never before. The history of the sacred, self-sacrificing anointing nineteen hundred years ago repeats itself from time to time. Mary, of Bethany, is a representative of thousands to-day who, with more light than this saintly woman, and clearer visions of the Christ, and a broader survey of God's Kingdom on earth, pour out the best gifts of hand and heart and mind and life upon Him who rejoices to be known as the Saviour of the nations. As twenty centuries ago so also to-day, there may be witnessed both in our land and in the regions of darkness beyond the sea the costly box of spikenard, the ardent impulse of affection, the splendid deed of devotion, the sweet aroma of sacrifice, all crowned with the loving appreciation of Jesus. One hundred years ago the church drew out of its hiding-place where for centuries it had laid, in almost absolute inutility, the glorious commission of its Lord; and since that time how the Christian Church has rejoiced in the consecrated labors, on mission fields, of a heroic host—men like Bray-

nard and Buchanan, Carey and Clough, Egede and Eliot, Heber and Hall, Judson and Jewett, Lowrie and Livingston, Martyn and Moffat, Newell and Nott, Richards and Rice, Vinton and Vanderkempf, Xavier and Zinzendorf! The worldly great are honored in granite and brass and in the hearts of their countrymen but the monument to these, higher and broader than the limits of human glory, has a base as wide as the field of Messiah's reign on earth, while its apex shall not be finished until the last proclamation of the Gospel shall be heard among men. Worldly magnates like Alexander and Napoleon will be forgotten and literary potentates like Plato and Seneca pass into oblivion, but the noble deeds of these God-inspired heroes will live forever, their influence co-extensive with the story of Christ's great love. Verily, I say unto you, where-soever this Gospel shall be preached throughout the whole world this, also, that they have done shall be spoken of as a memorial of them.

"There are lives of noble living never known abroad,
 For this world has heroes whom her crowds would not applaud,
 Not by clash and clamor is the Gospel message told;
 Not by the blast of trumpet does the Father's Will unfold;
 But by patient toil and thought,
 Faith and prayer through practice wrought,
 These their fruits will bear
 Here and everywhere."

And yet splendid as have been in the past the sacrifices and results in interest of world-wide evangelization may we not confidently expect to witness in this direction richer achievements for the Christ in the coming century? One of the most inspiring signs of this is found in the absence to-day of criticisms heard in other days respecting the Divine plan of missions—now by the historian Froude, now by the romancist Dickens, now by the *litterateur* Carlyle, now by the Governor-General Sir Leipel Griffin, now by the physician Oscar Lenz, now by the Hindu lec-

turer Mozoomdar, and now by even the Christian minister Canon Taylor; men either with no eye to see the noble act of sacrifice for Christ or with no heart to appreciate the height and depth and length and breadth of its immortal meaning and its eternal worth. Few in this present time stand up and out in boldness and proclaim as once they dared to proclaim, "Christianity is a miserable failure except in Europe and America; the ministers of the Gospel are pampered sons of fortune who live in elegant houses and feed on the fat of the land while their converts grovel in the dust at their feet; no real impressions are made upon the superstitions and vices of barbarianism; all the converts are 'rice Christians,' proving allegiance to the new faith for what they can get out of it; even where a nation or tribe becomes nominally Christianized it is but a surface-finish, a thin veneer of Christianity which kills off the unfortunate people that are coated with it by inducing them to adopt civilized ways to which their climate and life are alike unsuited"—declarations which have drawn from Professor Drummond the satirical remark "Missionary reports are said to be valueless; they are not half so valueless as anti-missionary reports." Over against the critics of the past appear now some of the choicest spirits of this century with words of highest commendation on the worth and work of missions. Hear Max Müller saying, "Whatever is known of the dialects of savage nations is chiefly, if not entirely, due to Christian missions"; and Prof. Whitney, the distinguished orientalist, "There would hardly be occasion for the American Oriental Society at all but for missionary labor"; and Gladstone, "Every mission station is, in a sense, a scientific observatory, presenting facts which are of unspeakable value to the world"; and Daniel B. Sickels, United States Consul to Siam, "In my opinion, Christian missions have accomplished more for American

government in extending its influence in the East than all the consuls in the service"; and Darwin, "The success of the Terra del Fuego mission is most wonderful. It shames me to think that I once prophesied respecting it utter failure. It is a grand success"; and our own beloved Gordon, "Look at India's 50,000 Telugus taken from the heart of heathenism, with faces to-day shining like polished coins from the mint of the Holy Spirit." Surely the world has changed front, during the century just dying, on the question of missions.

And in the Church we witness to-day a missionary enthusiasm not visible since the days of the Apostles; men and women weighing aright the far-reaching words of the majestic Christ, "If I be lifted up from the earth I will draw all men to me"; men and women thrilled deep down in their being with the parting command of the ascending Saviour, "Go ye into all the world and preach the Gospel to every creature"; men and women realizing what Paul's great soul felt when, stirred with the heaven-born conviction of his supreme obligation to the brotherhood of the race, he exclaimed, "I am debtor to Greek and Barbarian, to bond and to free"; men and women who have entered at least, to some degree, into the emotions of Carey when, after making his rude map of the world, he pointed it out to a friend, saying, as great, hot tears rolled down his cheeks, "That is pagan, that is pagan"; men and women believing with all their hearts that God means His persuasive and powerful Gospel for all times and for all souls—in the early days of Christianity for "idolatrous Greek, and luxurious Corinthian and world-conquering Roman, for the barbarian of Lystra and Malta and the high official of Æthiopia and the magician of Ephesus and the prison-keeper in Phillipi and the purple-seller of Thyatira," and, in these last days, for the shivering Greenlander and the glowing West Indian and the Red Man of America and

the Sandwich Islander and the servile Karen and the fierce Malay and sensual Hindoo and the prejudiced Mohammedan and the ebon child of Africa and the boasting denizen of Japan and China, this glorious Gospel of the ever-blessed God for all mankind, irrespective of heredity and environment, of race and religion, of culture and civilization.

And under the inspiration of this faith what achievements on the foreign field stand out before us to-day: Ninety languages in which the Bible has been fully, and 230 partly, translated; 280 missionary organizations at work; 13,000 missionaries abroad; 60,000 native preachers and teachers; 7000 Bible schools in foreign lands with more than 1,000,000 scholars; 6,000,000 children in village schools and 7,000,000 in higher schools. How glorious the vision! Well does President Seeley exclaim:

“Never before has the gospel wrought such great and speedy change; there is nothing comparable with it in the history of the world.”

The isles of the sea have 61,000 converts with 23,000 professed adherents. Madagascar and the Sandwich Islands are to-day almost evangelized. Japan, with 70,000 native Christians, has adopted the Christian Sabbath and the Christian calendar. India is breaking the fetters of superstition, 300,000 of her people rejoicing in the Christ. Korea has six missionary societies operating within her borders. China, with 80,000 native Christians, will slowly but surely yield heart and life to the only true God. In Africa missionary feet press the paths once trod by Livingstone, as 1000 stations give promise that even Ethiopia is about to stretch forth her hand to God. Brethren of this church, whose honorary pastor is the son of the saintly and sainted Judson, and within whose walls was organized our noble Missionary Union, rejoice with a joy unspeakable and full

of glory as you hear the words of Dr. Dennis in his fine work, "Foreign Missions After a Century":

"One hundred years ago, and so far as any general recognition of the need was conceived or any apparent consciousness of the call there was a silence like that of the grave resting as a pall over all the heathen world—a silence which though eloquent as death, utterly failed to touch the sympathy or move the conscience of Christians. To-day the whole world is ringing with voices like the sound of many waters, calling the Church to an aggressive campaign of world-wide activity and eventually of universal conquest and peaceful occupation."

Blessed be God, the Christ-ordained work of world-wide evangelization is no failure. It is no failure in the eyes of the Almighty, not one of Whose elect has ever been lost or who will ever be unsaved; Who, not limited by time, sees His purpose accomplished as soon as conceived; Who, knowing the need from the beginning, has authorized the declaration "The Kingdoms of this world are become the Kingdom of the Lord and Him Christ." The world's evangelization is no failure, because the world was created for this very purpose, as the wonderful words of Paul reveal when he declares that he must "preach among the Gentiles the unsearchable riches of Christ and make all men see what is the fellowship of the mystery which, from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto principalities and powers and in heavenly places might be made known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord"; no failure, because divine provision has been ordained for its accomplishment; no failure, because that is the eternally decreed test as to whether this planet shall be ruled by the lord of death and discord or by the Lord of life and peace; no failure, because He who predicts and

promises it can not and will not deny Himself; no failure, because without it the universe can not be restored to harmony, the reign of God will never be triumphant, the mediational glory of Jesus will never be realized, the Cross of Christ is proved a figment, the gospel a fiction and truth a myth. O men and women, if this great, glorious missionary work of human redemption be a failure, then there is nothing left for man but black despair, as the consummation and concentration of all wisdom, "the universal whole," rushes back to original chaos and under the ruins are buried eternally all spirit and God Himself!

But why take any dark view or indulge in any sad speculation as we enter into the glory of the twentieth century of our glad Christian era? The golden age of our divine religion is not in the yesterday of the past nor in the to-day of the present, but in the to-morrow of the future; and if we but look this hour with the eye of faith we shall behold all things in connection with the blessed cause of missions—the Word of God, the history of the past, the conditions of the present, the prospects of the future—hastening on to that "one far-off, divine event to which the whole creation moves," the conquest of the world by the King of Glory and the Prince of Peace.

"For lo! the days are speeding on,
By prophet bards foretold,
When, with the ever-rolling years,
Comes back the age of gold;
When peace shall over all the earth
Her final splendors fling
And all the world send back the song
Which now the angels sing."

PROGRAM
OF THE
BI-CENTENNIAL ANNIVERSARY
OF THE
FIRST BAPTIST CHURCH
OF THE
CITY OF PHILADELPHIA,
NORTHWEST CORNER OF BROAD AND SPRUCE STS.

COMMITTEE OF ARRANGEMENTS FOR THE BI-CENTENARY

(APPOINTED BY THE CHURCH, OCTOBER, 1896)

WILLIAM A. LEVERING, *Chairman*

MRS. ELIZABETH A. BROCKWAY	MRS. JOHN H. MICHENER
MRS. EMMA W. BUCKNELL	MISS LYDIA M. MORGAN
MRS. SAMUEL J. CLEVINGER	MRS. JOHN H. SCOTT
MISS HELEN M. DEAN	MRS. T. SEYMOUR SCOTT
MRS. BENJAMIN GITHENS	MRS. JOHN T. STAUFFER
MISS DORA KEEN	MRS. CARTER S. THOMPSON
MISS ANNA MADDOCK	MRS. FRANCIS W. TUSTIN

MRS. WILLIAM M. WILSON

W. CLIFTON GEYER	B. OGDEN LOXLEY
BENJAMIN GITHENS	I. HARRISON O'HARRA
JAMES F. HAGEN	JOHN H. SCOTT
WILLIAM S. HAINES	AUGUSTUS THOMAS
DAVID A. HUNTER	ERNEST L. TUSTIN
HENRY E. LINCOLN	WILLIAM M. WILSON

REV. H. L. WAYLAND, D.D.

HOWARD B. MARTIN, M.D., *Secretary*

CHURCH HISTORIAN,
WILLIAM W. KEEN, M.D., LL.D.

MUSIC

Organist and Choirmaster, MR. JOHN R. WHITELEY

Soprano, MRS. CORINNE WEIST ANTHONY

Contralto, MISS ISABEL R. AYRES

Tenor, MR. ISAAC KERSHAW

Bass, MR. JAMES G. ALEXANDER

ORCHESTRA (Selected)

Hymn Book used in these services, *The New Laudes Domini*

BIBLE SCHOOL MUSIC

Main School,

Leader, MR. FREDERICK W. HUTCHINSON

Conductor of Amphion Orchestra, GEORGE H. THACHER, M.D.

Immanuel Mission,

Leader, MR. THOMAS LANGAN

COMMITTEE ON BIBLE SCHOOL EXERCISES

(APPOINTED BY THE SCHOOL, OCTOBER, 1898)

JOHN H. SCOTT, *Chairman*

MISS AGNES GENDELL

DAVID A. HUNTER

MRS. CARTER S. THOMPSON

GEORGE H. THACHER, M.D.

Chairwoman Entertainment Committee,

MISS MARY O'HARRA

PROGRAM OF EXERCISES

December 6-11, 1898

TUESDAY EVENING, DECEMBER 6,

FROM 8 TO 10 O'CLOCK,

RECEPTION AT GRIFFITH HALL, 1420 Chestnut Street

WEDNESDAY AFTERNOON, DECEMBER 7,

AT 3 O'CLOCK,

WOMEN'S MEETING, AT THE CHURCH, N. W. Corner of
Broad and Spruce Sts.,

MRS. KERR BOYCE TUPPER, Presiding

HYMN.—“*In the Cross of Christ I Glory.*”

HYMN.—“*The Church's One Foundation.*”

PRAYER:

MRS. HARRIET NEWELL JONES, Secretary Women's Baptist Foreign
Mission Society of Pennsylvania.

ADDRESS:

“The Dorcas Society of the First Baptist Church.” MRS. T. SEYMOUR
SCOTT.

REMINISCENCES OF THE DORCAS SOCIETY:

MRS. ELIZABETH A. BROCKWAY, MRS. EMMA W. HANSELL, MISS
SARAH C. DEWEY, MRS. CAROLINE K. INGLIS.

“*The Lord is my Shepherd,*” *Schubert.*

DOUBLE QUARTET.

ADDRESS:

"Woman's Work in Foreign Missions." MRS. H. G. SAFFORD, of Boston, Foreign Corresponding Secretary of the Women's Baptist Foreign Missionary Society.

REMINISCENCES OF THE WOMEN'S FOREIGN MISSION SOCIETY:

MRS. FRANCIS W. TUSTIN, MRS. JOSEPH F. PAGE.

SOLO, Selected.

MRS. CORINNE WEIST ANTHONY.

ADDRESS:

"Woman's Work in Home Missions." Miss MARY G. BURDETTE, of Chicago, Corresponding Secretary of the Women's Baptist Home Mission Society.

REMINISCENCES OF THE WOMEN'S HOME MISSION SOCIETY:

MRS. WASHINGTON BUTCHER, Miss M. VIRGINIA ASHTON.

DOXOLOGY.—"*Praise God from Whom all blessings flow.*"

WEDNESDAY EVENING, DECEMBER 7,

AT 7.45 O'CLOCK,

MEETING AT CHURCH, N. W. Corner Broad and Spruce Sts.

GEORGE DANA BOARDMAN, D.D., LL.D., Honorary Pastor, Presiding.

ANTHEM.—"*Te Deum*" in B minor, *Buck.*

INVOCATION:

FREDERIC FOYE BRIGGS, Pastor of the Second Baptist Church, Wilmington, Del.; formerly Pastor of the Beth Eden Baptist Church, 1894-95, and of the First Baptist Church, after consolidation, 1895-96.

RESPONSIVE SCRIPTURE READING:

Leader, JOSEPH EVANS SAGERBEER, Ph.D., Pastor of the Second Baptist Church, Germantown, Phila., formerly Pastor's Assistant of the First Baptist Church and Pastor of the Immanuel Mission, 1885-90.

HYMN.—"*Come, Thou Almighty King.*"

PRAYER :

J. T. BECKLEY, D.D., of Newburyport, Mass. ; formerly Pastor of the Beth Eden Baptist Church, 1883-94.

SOPRANO SOLO.—“ *The Lord is my Light.*”

MRS. CORINNE WEIST ANTHONY.

SALUTATIONS :

Institutional, represented by some of the PHILANTHROPIC and EDUCATIONAL enterprises with which our history has been identified :

BAPTIST ORPHANAGE, established through the agency of our late member, MISS MARY WEATHERLY.

PHILADELPHIA HOME FOR INCURABLES, due mainly to the efforts of our member, MRS. CAROLINE K. INGLIS.

WOMEN'S NATIONAL INDIAN ASSOCIATION, of which our former member, MISS MARY L. BONNEY, and our member, MRS. AMELIA S. QUINTON, now its President, were the originators.

BAPTIST HOME, to a large extent fostered by our church.

BROWN UNIVERSITY, Providence, R. I., founded as Rhode Island College, by our former pastor, MORGAN EDWARDS, A.M., and of which his successor, WILLIAM ROGERS, D.D., was one of the first graduating class, in 1769.

COLUMBIAN UNIVERSITY, Washington, D.C., established largely through the efforts of WILLIAM STAUGHTON, D.D., while pastor of this church, and of which he was its first President.

BUCKNELL UNIVERSITY, Lewisburg, Pa., which, from the day of its beginning, has had a vital connection, in many ways, with our church.

UNIVERSITY OF PENNSYLVANIA, which conferred academic degrees on our former pastors, EBENEZER KINNERSLEY, WILLIAM ROGERS, D.D., and our honorary pastor, GEORGE DANA BOARDMAN, D.D., LL.D., and with which they have been officially connected.

HYMN.—“ *Children of the Heavenly King.*”

GREETINGS :

Ancestral—LOWER DUBLIN BAPTIST CHURCH, Bustleton, Pa., organized as the PENNEPEK CHURCH, 1688; THOMAS P. HOLLOWAY, Pastor.

“ Greeting from the Mother Church.”

Denominational, represented by some of the oldest Baptist Churches in America :

PROVIDENCE, R. I., organized about 1639 ; HENRY M. KING, D.D., Pastor.

NEWPORT, R. I., organized about 1644 ; BREWER G. BOARDMAN, Pastor.

BOSTON, MASS., organized 1665 ; NATHAN E. WOOD, D.D., Pastor.

CHARLESTON, S. C., organized 1683 ; LUCIUS CUTHBERT, Pastor, brother of our late pastor.

MIDDLETOWN, N. J., organized 1688 ; WM. H. J. PARKER, Pastor.

PISCATAWAY, N. J., organized 1689 ; WM. T. DORWARD, Pastor.

FIFTH AVENUE BAPTIST CHURCH, New York ; W. H. P. FAUNCE, D.D., Pastor.

CALVARY BAPTIST CHURCH, New York ; ROBERT S. MACARTHUR, D.D., Pastor.

HYMN.—“ *From All that Dwell Below the Skies.* ”

ADDRESS :

“ Our Indebtedness to the Fathers. ” (See p. 213.) HENRY M. KING, D.D., Pastor First Baptist Church, Providence, R. I., the oldest Baptist Church in America ; organized 1639.

BENEDICTION :

KERR BOYCE TUPPER, D.D., LL.D., Pastor.

THURSDAY EVENING, DECEMBER 8,

AT 7.45 O'CLOCK,

MEETING AT CHURCH, N. W. Cor. Broad and Spruce Sts.

KERR BOYCE TUPPER, D.D., LL.D., Pastor, Presiding.

ANTHEM.—“ *I Will Magnify,* ” *Mosenthal.*

INVOCATION :

J. WESLEY SULLIVAN, Moderator Philadelphia Baptist Association, organized in the First Baptist Church in 1707.

RESPONSIVE SCRIPTURE READING (Psalm cxxi) :

Leader, RAYMOND M. WEST, Pastor Lehigh Avenue Baptist Church ; formerly Pastor of the Immanuel Mission, 1891-92.

HYMN.—“ *Great God, how Infinite Art Thou.*”

PRAYER :

THOMAS A. LLOYD, Pastor of the Immanuel Mission. (Organized 1868.)

ANTHEM.—Trio, “ *Thou Shalt Love the Lord thy God,*” Costa.

GREETINGS—(continued) :

Interdenominational, represented by some of the oldest churches, not Baptist, in the city :

FIRST PRESBYTERIAN CHURCH, which shared with us the building in which we first met ; GEORGE D. BAKER, D.D., Pastor.

CHRIST PROTESTANT EPISCOPAL CHURCH, whose house of worship on Second Street almost immediately adjoined ours ; C. ELLIS STEVENS, LL.D., D.C.L., Rector.

GLORIA DEI (Old Swedes') Protestant Episcopal Church, whose edifice, erected 1700, is the oldest in the city ; REV. SNYDER B. SIMES, Rector.

SOCIETY OF FRIENDS, the oldest denomination in the city ; by the generosity of the Keithian Quakers we came into possession of a portion of the site on Second Street (Lagrange Place), where we worshiped for so many years.

BISHOP C. D. FOSS, METHODIST EPISCOPAL CHURCH.

REV. J. R. MILLER, PRESBYTERIAN PUBLICATION HOUSE.

HYMN.—“ *I Love Thy Kingdom, Lord.*”

Filial, represented by some of the churches which have emerged from us :

ROXBOROUGH BAPTIST CHURCH ; JAMES W. WILMARTH, D.D., LL.D., Pastor.

(Organized by our members, 1789.)

“ *The Child of a Century.*”

FIRST AFRICAN BAPTIST CHURCH ; WILLIAM A. CREDITT, Pastor.

(Organized by our members, 1810.)

“ *Our Origin and Our Improvement.*”

FIRST BAPTIST CHURCH, CAMDEN ; JOHN W. LYELL, Pastor.

(Organized by our members in 1818.)

SOUTH BROAD STREET BAPTIST CHURCH ; BENJ. L. HERR, Pastor.

(Organized as the Boardman Mission, 1865.)

“ *Our Debt and How we Hope to Pay It.*”

BALTIMORE AVE. BAPTIST CHURCH; JOSEPH A. BENNETT, Pastor.
(Organized by our late member, H. L. WAYLAND, D.D., 1881.)

“Backward and Forward.”

CHURCH OF THE EVANGEL; HAROLD KENNEDY, Pastor.
(Organized as “The Narberth Mission,” 1891.)

“The Evangel’s Message to the Church in Philadelphia.”

H. F. STILLWELL, Pastor FIRST BAPTIST CHURCH, St. Paul, Minnesota, and formerly Pastor’s Assistant of our church.

HYMN.—“*Jesus Shall Reign Where’er the Sun.*”

ADDRESS:

“American Christianity in its World Relations.” (See p. 231.) HENRY C. MAHE, D.D., of Boston, Home Secretary American Baptist Missionary Union, which originated in our Church, in 1814, as the “Triennial Convention,” and of which our former pastors, William Staughton, D.D., and his successors, Henry Holcombe, D.D., and George Dana Boardman, D.D., LL.D., have been officers.

BENEDICTION:

CHARLES A. SOARS, Pastor Nicetown Baptist Church, Philadelphia; formerly Pastor of the Immanuel Mission, 1890–91.

FRIDAY EVENING, DECEMBER 9,

AT 7.45 O’CLOCK,

BIBLE SCHOOL EXERCISES: Music Selections, Amphion Orchestra.

INVOCATION:

GEORGE DANA BOARDMAN, D.D., LL.D., Honorary Pastor.

HYMN.—“*Onward, Christian Soldiers.*”

PRIMARY DEPARTMENT:

HYMN.—“*Christ, the Loving Gardener.*”

ADDRESS:

MRS. MARTHA G. KENNEDY.

RECITATION OF SCRIPTURE.—Psalm xxiii, the Ten Commandments, and the Beatitudes.

HISTORY OF BIBLE SCHOOL:

JOHN H. SCOTT, Esq. (See p. 369.)

HYMN.—“*Marching On.*”

SCHOOL OF THE IMMANUEL MISSION:

ADDRESS:

MR. WINFIELD S. ELLIOTT, Superintendent.

HYMN.—“*King of Glory.*”

CHINESE DEPARTMENT:

ADDRESS:

MR. JAMES H. BRYANT, Associate Superintendent.

SONG (Trio):

LEE NUM, YUNG BACK, AND LONG NOON.

DIALOGUE:

TOY CHEE AND H. LEE YUP.

HYMN.—“*God Bless our Sabbath School.*”

ADDRESS:

ERNEST L. TUSTIN, ESQ., Superintendent. [Mr. Tustin was unavoidably absent in the far West.]

HYMN.—“*Living for Jesus.*”

BENEDICTION:

KERR BOYCE TUPPER, D.D., LL.D., Pastor.

SATURDAY EVENING, DECEMBER 10,

AT 7.45 O'CLOCK,

MEETING AT ASSOCIATION HALL, S. E. Cor.
Fifteenth and Chestnut Sts.

GEORGE DANA BOARDMAN, D.D., LL.D., Honorary Pastor, Presiding.

PRELUDE.—Orchestra.

INVOCATION:

PROF. HENRY C. VEDDER, D.D., of Crozer Theological Seminary, Historian; author of “Short History of the Baptists,” “History of the Baptists in the Middle States,” etc.

RESPONSIVE SCRIPTURE READING:

Leader, WILLIAM CATHCART, D.D., of Hoyt, Pa., Historian; editor of the “Baptist Encyclopedia.”

PRAYER :

WILLIAM CATHCART, D.D.

HYMN.—“*All Hail the Power of Jesus' Name.*”

ADDRESS :

“The History of the First Baptist Church of the City of Philadelphia.”
(See page 13.) W. W. KEEN, M.D., LL.D.

HYMN.—“*My Country, 'tis of Thee.*”

BENEDICTION :

PROF. HENRY C. VEDDER, D.D.

SUNDAY MORNING, DECEMBER 11,

AT 10.30 O'CLOCK,

SERVICE AT ASSOCIATION HALL, S. E. Cor.
Fifteenth and Chestnut Sts.

KERR BOYCE TUPPER, D.D., LL.D., Pastor, Presiding.

ANTHEM.—“*Praise the Lord, O Jerusalem,*” *Maunder.*

INVOCATION :

REV. B. MACMACKIN, General Secretary Philadelphia Baptist City Mis-
sion.

HYMN.—“*Safely Through Another Week.*”

RESPONSIVE SCRIPTURE READING :

Leader, A. J. ROWLAND, D.D., General Secretary American Baptist
Publication Society.

BI-CENTENNIAL HYMN :

Composed for this occasion by our late member, THOMAS ROSLING HOW-
LETT, D.D., Pastor of the Immanuel Mission, 1884-85.

PRAYER OF GRATITUDE FOR THE PAST :

HENRY G. WESTON, D.D., LL.D., President Crozer Theological Semi-
nary.

OFFERTORY.

QUARTET.—“*Magnificat,*” *Millard.*

SERMON :

“The Church of the Past.” GEORGE DANA BOARDMAN, D.D., LL.D.,
Honorary Pastor. (See p. 251.)

HYMN.—“*Our God, our Help in Ages Past.*”

BENEDICTION :

W. H. CONARD, D.D., Corresponding Secretary Pennsylvania Baptist
State Mission Society.

SUNDAY EVENING, DECEMBER 11,

AT 7.45 O'CLOCK,

SERVICE AT ASSOCIATION HALL, S. E. Cor.
Fifteenth and Chestnut Streets.

GEORGE DANA BOARDMAN, D.D., LL.D., Honorary Pastor, Presiding.

ANTHEM.—“*Jubilate Deo,*” *Buck.*

INVOCATION :

GEORGE M. SPRATT, D.D., Corresponding Secretary Pennsylvania Baptist
Ministerial Education Society, organized in our Church, 1839.

HYMN.—“*O Worship the King.*”

RESPONSIVE SCRIPTURE READING :

Leader, REV. FRANK S. DOBBINS, District Secretary American Baptist
Missionary Union.

HYMN.—“*O Could I Speak the Matchless Worth.*”

PRAYER FOR GUIDANCE IN THE FUTURE :

LEMUEL MOSS, D.D., President of the American Baptist Historical
Society.

OFFERTORY.

ANTHEM, “Gloria in Excelsis,” *Wilson.*

SERMON :

“The Church of the Future.” (See p. 271.) KERR BOYCE TUPPER,
D.D., LL.D., Pastor.

HYMN.—“*How Firm a Foundation.*”

BENEDICTION :

E. B. PALMER, D.D., District Secretary American Baptist Home Mission
Society.

TUESDAY EVENING, DECEMBER 6,

FROM 8 TO 10 O'CLOCK.

RECEPTION.

RECEPTION.

A large number of invited guests, both of the Baptist and other churches, with most of our members, were present. The evening was spent in happy greetings natural to the occasion, and many interdenominational courtesies were extended. Light refreshments were served by an efficient committee of ladies during the evening.

On the platform were exhibited many interesting relics ; such as the oldest deed in our possession, dating from 1694 ; the first Minute Book and Marriage Book of the church, portraits of pastors, drawings of the Baptisterion, the Barbadoes storehouse, Anthony Morris' brew-house, the church of 1808, the Communion plate, Morgan Edwards' "Materials, etc.," his cane, green spectacles, watch-key, seal ring, coat-of-arms, a lock of his hair, Sunday-school tickets, etc., in which the members of the church and guests showed a great interest.

This social gathering inaugurated most auspiciously the bi-centennial celebration, and was one of the pleasantest features of the week.

WEDNESDAY AFTERNOON, DECEMBER 7.

WOMEN'S MEETING.

ADDRESS—THE “DORCAS SOCIETY.”

MRS. T. SEYMOUR SCOTT.

The following story is told of Franklin, who was a personal friend of one of our earliest pastors :

He was dining one day with some distinguished gentlemen, when one said, “ Here are three nationalities : I am French, my friend is English, and Mr. Franklin is an American ; let each one propose a toast.” They agreed. The Englishman rose first, and with the bold air of a Briton said : “ Here’s to Great Britain, the sun that gives light to all the nations of the earth.” The Frenchman then mildly proposed : “ Here’s to France, the moon whose magic rays move the tides of the world.” Franklin then rose and modestly said : “ Here’s to George Washington, the Joshua who commanded the sun and moon to stand still, and they obeyed.”

So would I say to-day : “ Here’s to old Dorcas,”—although this church may be the sun, in whose “ dim religious light,” shining down through two hundred years, we are now basking, and the Sunday-school, the moon, through whose influence the tide of youthful energy is ever flowing churchward ; yet somehow Dorcas seems the center of it all, and without her ceaseless activity our church life would be somewhat at a standstill. Yes ! the Dorcas Society is the center around which entwines the home life of the church. The very name, an old Scriptural one, suggests good motherly hearts and unselfish lives, not self-centered, not absorbed in their own surroundings, giving out sympathy and help for human woe. At the mention

of it there comes to the mind the picture of that upper chamber where, in the presence of their beloved dead, her co-workers held up to the Apostles' gaze the garments fashioned by those fingers, now cold in death, unmistakable evidences of her "good works and alms deeds." Would that we could here bring before you the garments made and distributed by our Dorcas ; they would fill these arches and crannies. But, alas ! very many of them have gone the way of all things earthly, yet leaving behind bright memories of love and kindness written on the hearts and in the lives of hundreds of God's needy children.

I have time to mention only, among many others, three reasons why this part of our women's work has a claim on our attention at this bi-centenary of our church : first, its age : secondly, the number of saintly women connected with its history ; thirdly, what has been accomplished through its instrumentality.

First, its age—fifty-eight years old ; you say that is not two hundred years. No ; you must remember that 1698 is a long while ago : before the Declaration of Independence ; before the children of our forefathers and foremothers had time to be domesticated in this huge land of ours ; long, long before this country had become the dumping-ground for the refuse of Europe, bringing so much suffering and poverty to be alleviated. Why, one hundred years ago there was no public library in the United States ! two stage-coaches bore all the travel between New York and Boston ; the man who criticized the preacher or his sermon was fined ; the church collection was taken in a bag fastened on the end of a pole, with a bell attached to arouse sleepy contributors. There was no need of a Dorcas then ; but fifty-eight years ago, when the need began to be felt,—

"September 10, 1839, we find a group of earnest women gathered at the hospitable home of Deacon William S. Hansell, met at the suggestion of the pastor, Rev. George

Barton Ide, to organize a society, the object of which was to assist pious young men in the preparation for the gospel ministry, by furnishing them with clothing, &c., and also to promote social and religious intercourse among the members of the church and congregation."

It was then called "The Evangelical Sewing Society of the First Baptist Church of Philadelphia." It is the oldest of the three women's societies existing at present in our church. There was a "Female Missionary Society" organized as early as 1810; how long it existed we have been unable to ascertain, but previous to the organization of the "Women's Foreign Missionary Society" of our Church in 1873, the women's work in both home and foreign missions was carried on through the Dorcas Society. For the first three years the society met monthly at the homes of its members; the meetings were largely attended, sixty-six (66) being recorded present on one occasion. In 1842 the name was changed to the "Sewing Society of the First Baptist Church," and the meetings were held weekly in the lecture room of the church. In 1846 we received a visit from Dr. Judson, who gave a thrilling account of torture and sufferings at Ava. In April, 1856, we met for the last time in Lagrange Place; in October of the same year we met for the first time at Broad and Arch. In 1857 the name was changed to the "Ladies' Dorcas Society of the First Baptist Church," the name which it still retains. In 1858 we received a visit from Mrs. Ingalls, of the Burman Mission. In 1890 we celebrated our fiftieth anniversary. In 1894 we lost our friend and pastor, Dr. George Dana Boardman. In 1895 our numbers were largely increased by workers from the Tabernacle and Beth Eden churches. In 1896 Dr. Tupper came, an event in our history, he and Mrs. Tupper taking an energetic interest in our women's work. In 1897 union of women's work was effected, under the leadership of Mrs. Tupper, the three

women's societies of our church uniting to form "The Women's Auxiliary," the Dorcas Society retaining its distinct name, organization, and object.

This is simply a swift bird's-eye view of our fifty-eight (58) years. I have written to several of the older churches of our denomination and have found no society of the kind contemporary with ours. "The Woman's Home Missionary Society" of the First Baptist Church of Providence (the oldest Baptist church in the country) was organized in 1894. So, though our Dorcas is not an antique, to be laid on the shelf, she is mature, in the prime of life, ready for active service. We are justly proud of her age, and grateful that she has for so many years quietly and unobtrusively pursued the even tenor of her way, increasing year by year in strength and influence, in the amount expended, and garments distributed.

Cheering heavy-hearted ones, weighed down with earthly care and
need,
Lifting silent, secret burdens, pointing to the heavenly meed;
Helping worn and weary footsteps along the straight and narrow
way,
Better fifty years of Dorcas than a cycle of display.

The second reason for a claim upon your attention on this occasion is the long line of saintly women who have made this Society such a power in the church and the world. Miss Anne Semple, the first secretary, is the only constituent member who still survives to connect us with the past. Mrs. Ann Rhees was the first president for eight years, and succeeding her were Mrs. M. S. Jackson, Mrs. Thomas Wattson, Mrs. H. Easby, Mrs. A. S. Larcombe, beloved leader for twelve (12) years, then Miss Mary Weatherly, and Mrs. S. F. Hansell, and now down to our own time, Mrs. E. A. Brockway, who has served as directress for sixteen (16) years with unswerving fidelity and devotion. Then there was Mrs. Susan Keyser, secretary for thirty-

two (32) years ; Miss Mary Hallman, treasurer for eighteen (18) years ; Mrs. Jane Seddinger, ever stimulating the interest in foreign missions ; Mrs. Thomas S. Foster, of saintly memory, and Mother Moore, whom we all loved. Time would fail me to tell of Miss Catharine Brown (Mrs. S. A. Harrison), Miss Elizabeth Shields, Mrs. Ellen S. Hansell, Mrs. Susan and Sarah Keen, Mrs. Mary Loxley, Mrs. E. Levering, Mrs. E. Auner, Mrs. Meyer, Miss S. Rittenhouse, Mrs. J. O. James, Mrs. Forepaugh, Mrs. E. Stoddart, Mrs. J. H. Cuthbert, Miss M. L. Bonney, Miss Susie Peterson, whose short ministry was ever one of joy and gladness, Miss Jane Dungan, Miss Catharine Jones, down to Mrs. R. A. Walker, and our own Mrs. Washington Butcher, and Mrs. C. K. Inglis, secretary for twelve (12) years, whose presence was ever a blessing and her face a benediction, and to whose semi-centennial report, published in 1890, we are indebted for the preservation of much of our past history.

These all, and many more faithful ones, are the burning and shining lights ever leading us upward and heavenward. Who of us that witnessed it will ever forget, at the late Peace Jubilee, that beautiful vision of the night, when from the four corners of our City Hall arose those long lines, studded with gems of light, all centering on the topmost pinnacle, where, surrounded by the same brilliancy, stood the statue of our Penn, of peaceful fame ? As I gazed I thought of that other building, "not made with hands, eternal in the heavens," and of the long succession of saints of light, continually ascending from the four corners of the earth to the very presence of the Prince of Peace, "who is the brightness of his Father's glory and the express image of his person." And as I gazed, now and then a light would disappear, leaving a breach in that brilliant chain, and I thought— Oh ! that all of us would

fill our places in that saintly ascending procession, keeping our lights trimmed and burning—

“ Each in her place, you in yours, and I in mine,
The glory of the whole, the Lord, himself, divine.”

The third reason why this Society claims your attention to-day is what has been accomplished through its instrumentality. Beginning with assistance to young men preparing for the ministry, its benefactions soon extended to the poor in the vicinity, to needy scholars in the Sunday-schools, to the Northern and Southern Homes of our city, then to State and city missionaries, to the Baptist Orphanage, to the Indians, to missionaries South and West, to the soldiers in the Civil War, to the Johnstown sufferers, to soldiers in the late Cuban War, to the Missionary Training School in this city, and to foreign missionaries. Boxes and packages have been sent to most of the States and territories of the West and South, to Canada, Ireland, India, and Africa—and when we speak of boxes, we mean boxes filled with useful clothing, adapted to the needs of the recipients, and creditable to the donors, as letters laden with thanks, good wishes, and even tears of gratitude abundantly testify.

We can only give an approximate estimate of the work done. About \$11,000 have been expended, and about 80,000 garments have been distributed, including shoes; and these figures would be largely increased if a detailed account of the earlier boxes and packages had been preserved. Moreover, this part of our work can not be estimated by numbers, nor measured by quantity, but by tears of gratitude welling up in the hearts of God's needy servants, by the fervent “God bless you,” by the song in the heart of the widow, by the smile playing on the lips of the orphan. These are the testimonials of our work; they are more

precious than gold or pearls of the Orient, and yet they may be had by simply doing deeds of mercy in the name of Him who went about doing good.

There is another side to our work, as stated in the beginning—the promotion of social and religious intercourse among the members of the church and congregation, and this has been a characteristic of our Society throughout its entire history. Pardon here a personal allusion: I came to this city an entire stranger, and it was in the Dorcas Society where I was first welcomed and made to feel at home in the First Baptist Church. How many kind words have there been spoken, how many fervent prayers offered, how many burdens lifted, how many strangers cheered, eternity alone will disclose. In short, the watchword of Dorcas throughout its history has been “love and service for humanity”; organized by faith, carried on in the hope of a blissful immortality, and characterized by charity and love for all men.

In closing, let us behold for one brief moment the picture which St. Paul has drawn for our contemplation: Three forms, white-robed and beautiful, present themselves to our view—the first standing firm amid the storms and buffetings of life, her hands clasping the cross, which she presses to her bosom, and in her peaceful face and upturned eyes we may read, “According to your Faith be it unto thee”; the second, her feet planted firmly on the rocks, above the surges and tempests, leaning on her anchor, and on her brow, serene and high, is written, Hope is “an anchor of the soul, both sure and steadfast”; the third, treading securely the straight and narrow way, unmindful of storm or tempest, carrying the children in her arms, her face radiant with heavenly beauty, following in her train the poor, the sick, the halt, the lame, the blind, and we can almost hear a voice saying, “And now abideth Faith,

Hope, Love, these three, but the greatest of these is Love."

All who would live in hearts enshrined
Must live in love with all mankind,
In ministries to human want and woe,
Like ministering angels here below ;
The deed of love, the touch of sympathy,
May win a soul to all eternity.

The present officers are :

Chairman, Mrs. T. SEYMOUR SCOTT.

Chairman of Membership Committee, Mrs. JOHN H. SCOTT.

"	" Tea	"	Miss JOSEPHINE DEAN.
"	" Work	"	Mrs. JOHN T. STAUFFER.
"	" Purchasing	"	Mrs. ELIZABETH A. BROCKWAY.

REMINISCENCES OF WOMEN'S WORK.

MISS M. VIRGINIA ASHTON.

As thought calls up its pictures from the years of "long ago" and the "light of other days" brightens the retrospection, there is such a rush of memories it becomes almost difficult to choose that which shall have first place. There is a succession of photographs developed in the "dark chambers" of the mind—

Of Mrs. Hansell, whose quiet, dignified, reposeful manner I greatly admired as a child; Mrs. Keyser, whose name will be often spoken during these retrospective days; Mrs. Wattson, with her sweet, placid face framed in the becoming matronly white cap; Mrs. Foster, with her wonderfully clear and well-stored mind; Miss Weatherly, whose memorials are the Immanuel Mission and the Orphanage;

Mrs. Moore, who still lives in the Sunday-school ("she being dead yet speaketh"). Going even farther into the recesses of the past, there is a tender memory of Miss Hetty Bruce, with voice so low and sweet,—that "most excellent thing in woman,"—so shrinking and unobtrusive, and yet strong in her convictions about right and wrong, never hesitating to avow and stand by them if need be. And then her strong opposite in manner and outward character, whose face is always called up in my memory by the other, because of their very antithesis, Mrs. Jane Seddinger, whose interest was in the Foreign Mission work, while Miss Hetty's was in the Home Mission.

Mrs. Seddinger was quick, alert, her voice far-reaching. She was most indefatigable in all Christian activities. Almost every foreign missionary was entertained at her house—the Kincaids, the Browns, Mrs. Ingalls, Mrs. Vinton, and hosts of others. At my own home we felt it to be a great privilege when she brought them to "take tea" with us. She was actively interested in the soldiers and the hospitals during the civil war, and was one of the leaders in the "Fair" we held in 1862, at the church, for the benefit of the Sunday-school and sick and wounded soldiers.

The third in this trio, as my mind groups them, was Miss Mary Hallman. Who would ever forget her having once seen and known her? The short figure, clad in the black stuff gown and cloak and plain bonnet (though, indeed, the bonnets of all three were plain enough) and her inseparable companion, the black bag, which always carried a Bible and tracts and some good book for "Anxious Inquirers," or "Helps for a Young Christian." Hers was not the face of a heroine of romance, and yet in youth she had suffered for conscience' sake. Her strong and vigorous mind delighted in the "knotty points" of doctrine, and was almost masculine in character. These women knew well the Bible, for there were not so many books in

those days, and the instruction given their classes in the Sunday-school was thorough and searching and without any "Helps," and needed to be prepared for two sessions, as it was then the custom to have.

In those days, before the organization of various women's societies, the more important interests carried on by them were the Dorcas, so ancient and revered, and the Sunday-school.

I was very proud when my mother took me, a very little girl, sometimes with her "to help sew" in the "upper room," down in old Lagrange Place, and the brown teapot wherein was brewing the cup for the cheering of the ladies after their labors of the afternoon will ever be associated with the making of clothes for poor "ministerial students" and others. Putting the tea to boil was the first duty attended to (I think Mary Hallman was charged with this), and the scent of that "Souchong" will live with me as long as I live. When the new church was building, the Dorcas workers were anticipating a charmingly bright room for their very own, and great indeed was the disappointment on coming to Broad and Arch Streets to find it so different from their wishes (there were no women on that Building Committee). But it was always a cheerful, busy gathering of older ones and young, and many times Mrs. Larcombe would have to ring her bell to call us to order.

But if the Dorcas room proved disappointing, the Sunday-school room was not, for what a change from the old building it was! In the old days the boys were on the lower floor, and the girls upstairs. Dear Miss Hetty Bruce was superintendent of the girls' school, and the day is yet sweet and fresh to me when my mother took me there, and Miss Hetty, leading me by the hand, put me in the class of our beloved Carrie Keyser, better known now as Mrs. Inglis. It was not a large school, and there were

opportunities for little personal kindnesses. One quaint custom was to give a beautiful *pin cushion* to any teacher who might be getting married. Every one gave something toward the purchase of material, and the cushion was made by the one of greatest genius and expertness in the fabrication of cushions. If any money was over, it went into the Missionary Fund. The girls' school in those old times gave its collections to the Grande Ligne Mission. There was a regular missionary meeting one Sunday afternoon in every month. During several years Miss Henrietta Ford and the writer of this were treasurer and secretary. Each class was, in fact, a "missionary circle." Madame Fellar herself made a visit to Philadelphia and met the ladies of the church and some of the scholars one afternoon in the Dorcas room. Her saintly face, her charmingly broken English with its occasional French idioms or mannerisms, are a sweet remembrance.

As these days referred to were before the birth of the Women's Foreign and the Women's Home Mission Societies, the contributions and efforts were for the older societies at New York and Boston. The very week after my admission into the church Miss Bruce said I must be a collector for the American Baptist Home Mission Society, and though my youth would seem to have excused me, she put a little book into my hand and took me to call on those who were to be my subscribers.

The "album quilt" was then an institution, and possibly it helped to a real and personal interest in the missionary and his or her work. There went also a box to India every year as part of the foreign work. And while it was not customary for a "sister" to speak or pray in the general prayer meeting, there was a women's prayer meeting held regularly, if memory serves me right, at Mrs. Hansell's house, that my mother loved I know.

The Union or "Southern Home for Children"; the

Bible Society ; and kindred services for the Master were very dear to the hearts of many, and then, as now, the church was rich in its true Daughters of the King—"of the chief women not a few." Of later years and workers others can tell you much more vividly and interestingly.

WEDNESDAY EVENING, DECEMBER 7.

GREETINGS :

INSTITUTIONAL, ANCESTRAL, DENOMINATIONAL.

ADDRESS :

OUR INDEBTEDNESS TO THE FATHERS,

HENRY M. KING, D.D.

GREETINGS—INSTITUTIONAL.

THE BAPTIST ORPHANAGE,

ANGORA, PA.

The Managers of the Baptist Orphanage extend their congratulations at this, your Bi-Centenary celebration, remembering all of its members who have so lovingly ministered to our needs in the days gone by.

Our Orphanage owes its origin to the pennies of a little child in the Immanuel Mission twenty years ago, and the First Baptist Church has been one on which we could depend in every time of need.

We rejoice in your prosperity and enlarged usefulness. May the Baptist Orphanage always find a warm place in your hearts.

IDA E. PAUL,

Corresponding Secretary.

THE PHILADELPHIA HOME FOR INCURABLES.

To the chorus of voices which are congratulating this venerable church to-day the Managers of the Home for Incurables must add theirs; for to some of the members of the congregation this work owes much of the impulse which brought it into being.

May God's richest blessing abide in your service for Him, and make you, like Joseph of old, a fruitful bough by a well, whose branches run over the wall.

MRS. EDWARD H. OGDEN, *President.*

MRS. CAROLINE K. INGLIS, *Secretary.*

THE WOMEN'S NATIONAL INDIAN ASSOCIATION.

Greetings and congratulations upon your life and work of two hundred years, and upon the widely extended family of sons and daughters who, in consecrated lives in many lands, have embodied the teachings of their Mother Church.

The Women's National Indian Association claims the privilege of sending affectionate greetings upon the great memorial day of the Church, since the first steps of the movement which resulted in the organization of the Association were taken by the president of the Home Mission Circle of the Church, Miss Mary L. Bonney, in its meetings in the spring of 1879; since she was the first President of the Association; since Mrs. George Dana Boardman was its first Treasurer; and since another member of the Church was the General Secretary for eight years, and from that time to the present has been its President. Though the Association, from its beginning, was undenominational and national in character, the first committee for the movement was wholly from this church.

It is fitting, therefore, that now, with members or workers in forty States and Territories of the Union, the Association should bring its best greetings to the Church whose pastoral teaching, under God, inspired its members to originate and lead a patriotic and redemptive work for our own aboriginal race. May the God of our fathers grant other centennials to the beloved First Baptist Church, and make her ever more and more a home of light, and the mother of many messengers to be divinely sent to the mountains, plains, and valleys of our own dear land, and to all the nations upon earth.

AMELIA S. QUINTON,
President.

THE BAPTIST HOME.

The Baptist Home desires to send congratulatory Christian greeting to the First Baptist Church on the occasion of its Bi-Centennial Anniversary.

The noble history of the Church has always been an incentive for good to the denomination, and the Baptist Home, having been the recipient of your generous bounty, prays that the richest of Heaven's blessings may descend in copious showers upon you as you enter upon this new era of your existence.

MRS. LEVI KNOWLES,
President.

BROWN UNIVERSITY,

PROVIDENCE, R. I.

I deem it an honor as well as a pleasure to convey, on this memorable occasion, the greetings and congratulations of Brown University to the First Baptist Church, Philadelphia, to which, through the labors of the honored Morgan Edwards, one of its early Pastors, the University owes its existence.

It is with deep gratitude that to-day the dutiful daughter sends her warm and kindly greetings to her devoted mother.

Brown University, never unmindful of the great debt of obligation that rests upon her, has endeavored as far as possible to repay the Church in something more than gratitude. She offered her the first fruits of her labors in the person of Rev. William Rogers, the faithful laborer and successor of Morgan Edwards. Such offerings have been repeated until the present time, in which one of her richest gifts is still enjoyed in the person of her loved and honored

son, Rev. George Dana Boardman, of whose long and faithful services and influence no one in this generation need be told.

Again we could with just pride mention the names of noble laymen, sons of Brown, who have stood and are now standing as pillars in her spiritual house.

Comparing the past with the present of both Church and University, we may truly exclaim, "What hath God wrought!" and with trustful hearts can say, "Thus far hath the Lord led us."

In view of the close relationship to you in the past and the strong bonds which now bind us together, we feel justified in claiming a right to rejoice with you to-day.

May God, who has so signally blessed us through all the years of our history, bestow now a more abundant blessing both upon the First Baptist Church of Philadelphia and upon her obedient child.

BENJAMIN F. CLARKE,
President.

THE COLUMBIAN UNIVERSITY,

WASHINGTON, D. C.

We congratulate you upon the noble record of two hundred years. We join with the host of friends to whom the name of the church is dear in abundant good wishes and good hopes for all the years to come. Great things have been accomplished. Greater things still are possible. That the largest possibilities of the Church may be realized is our desire, and in the quaint language of the olden time we say, "So mote it be."

Our felicitations are all the warmer because of the personal element involved in them. Your Pastor became our President. The eloquence, the zeal, the godly character

which made him a power in Philadelphia made him a power in Washington and throughout the country. Among the great names in our work, as in yours, we reverently recall that of Rev. William Staughton, D.D.

B. L. WHITMAN,
President.

BUCKNELL UNIVERSITY,

LEWISBURG, PA.

The venerable but perpetually youthful First Baptist Church of Philadelphia is the mother both of churches and of educational institutions; among the rest, of Bucknell University at Lewisburg. Rev. William Shadrach, D.D., and your pastor, Rev. George B. Ide, D.D., were the committee which visited Lewisburg to inquire into the propriety of establishing the school, and the desirableness of the location. They reported favorably to a conference of representative Baptists, who met in the lecture-room of the First Church. Seventy-six members of the First Church subscribed toward the \$100,000 required by the Charter to be raised before the Corporation could go into operation. Among the subscribers were such names as Dr. David Jayne, William Bucknell, Thomas Wattson, John C. Davis, William W. Keen, Samuel M. Hopper, and Rev. B. R. Loxley. Deacon Thomas Wattson was, from 1850 to 1874, chairman of the Board of Trustees. William Bucknell held the same position from 1882 until 1890, and the present chairman, Mr. Harry S. Hopper, is a child of the First Church. The pastor emeritus of the Church, Rev. George Dana Boardman, D.D., LL.D., is a stated lecturer of the college, as was, till his lamented death, Rev. Heman Lincoln Wayland, D.D., LL.D. During its whole

history Bucknell University has looked to the First Baptist Church of Philadelphia for a large share of its material and moral support, and has never looked in vain.

JOHN H. HARRIS,
President.

THE UNIVERSITY OF PENNSYLVANIA.

The church had attained a measure of maturity at the date which the University claims for its origin, but so few were the then existing institutions of Philadelphia, and such is the perspective of accumulated years, that they may be held almost equally venerable in point of age. This alone would give fitness to the greeting. But there are other and profounder motives.

Standing each on its distinctive ground, the Church and the University are of such high and kindred purpose that they are apart from other, even the most worthy, organizations: one existing for the spiritual, the other for the intellectual, and both for the moral uplifting of mankind. Hence there has ever been a sharing between them of workers and upholders, and this constitutes a personal bond, such as in their earlier and in their later years has existed between the First Baptist Church of Philadelphia and the University of Pennsylvania.

For the earliest it is sufficient to name the Rev. Ebenezer Kinnersley, who, though never the pastor of a church, served this congregation at times when its pastorate was vacant, and who was one of the earliest ornaments of the University. With Franklin and others he began in 1746 the investigation of electricity, and his researches were of such merit as to occasion Dr. Priestley, in 1767, to say: "While we are attending to what was done by Dr. Franklin, at Philadelphia, we must by no means overlook what was

done by Dr. Kinnersley, the doctor's friend." In 1753 he became Professor of Oratory and English Literature, holding that position until 1773, when ill health forced him to resign. Meanwhile he never ceased those studies in physical science which ranked him here and abroad with Franklin and Rittenhouse, and reflected the highest credit on the University. A noble window in College Hall fitly commemorates the name and achievements of the modest professor, who was alike honored and useful in the religious and the academic world.

Perhaps a closer tie was created when, in 1789, your pastor, the Rev. William Rogers, D.D., was elected to the Chair once held by Dr. Kinnersley, that of Oratory and English Literature; and the best testimony to his learning, taste, and fidelity is found in the fact that for a period of twenty-two years he held the most exacting position in a community at that time perhaps the most cultivated and critical in the New World.

The later tie that unites these corporations is familiar to you. In 1879 your then Pastor, and now Honorary Pastor, the Rev. George Dana Boardman, D.D., was elected a trustee of the University, and has ever since served it with that characteristic zeal and fidelity so well known to the members of this Church. Ever taking a lively interest in the religious welfare of its students, he was the first appointed chaplain to conduct their morning service. To their secular instruction he has added series of Sunday lectures that were highly appreciated not only by them, but by many members of the Board and Faculty.

Ten years ago the University declared its mind of him by conferring on him its highest academic honor, in the degree of Doctor of Laws.

Time would fail to enumerate the other personal links that in less conspicuous ways have kept a vital connection between the Church and the University. Let these recitals

suffice to justify the greeting that the University sends to the First Baptist Church on this auspicious occasion. May its third century witness not only a spiritual prosperity as great as of old, but a continuance of that happy unity between Religion and Learning which in the past has been so honorable and so fruitful to these now venerable institutions.

JESSE Y. BURK,
Secretary of the Board of Trustees.

GREETING—ANCESTRAL.

LOWER DUBLIN (PENNEPEK) BAPTIST CHURCH.

Rev. THOMAS P. HOLLOWAY, Pastor.

The other day I was looking over the pages of a book yellow with age; a book the earliest pages of which are covered with the quaint penmanship of scribes whose hands were stiffened in death many, many years ago. This book, the most ancient and the most venerated record of our denomination in all this neighborhood, contains, amid the statements of facts and events everlastingly important to Baptist success and the progress of the kingdom of God, the brief but concise account of the establishing of "The Particular Baptist Church of Philadelphia," the First Baptist Church.

This book contains the minutes of the Lower Dublin Baptist Church, formerly called the "Pennepek Church," the mother of your great church, in whose honor we are now met.

Two hundred years ago the first mission of the Penne-

pek Church was started in Philadelphia (for at that time the Pennepek Church was not within the city limits), and to-night I have the honor, as the pastor of the mother church, to extend our heartiest greetings to a daughter now grown so great. The mother church, old but yet vigorous, gives her blessing to the First Baptist Church of Philadelphia.

Looking over two hundred years of marvelous history, we are reminded of the wise words of Jesus, "Other men labored and ye are entered into their labors." In the healthful veins of your church there flows the blood of a noble ancestry. The church whose trials and triumphs we are now celebrating has been God favored and man favored.

This church, in the providence of God, has been placed in a most fertile and conspicuous field of activity. From its position in the central part of Philadelphia, the American of American cities, from pre-revolutionary times to this day it has wielded an influence of national scope.

Some churches, like individuals, are born great, and some have greatness thrust upon them. This church was born great, and, from its location, had greatness thrust upon it. The First Baptist Church, in the heart of the city in which the Declaration of Independence was composed and signed, in which the Continental Congress gave direction to the first purely American legislation, in which lived, as the first President of the new republic, the incomparable Washington, had thrust upon it an opportunity which for far-reaching usefulness has rarely been equaled.

And this great opportunity found a people great in zeal, intelligence, and spirituality, ready in the name of God to seize and transform it into splendid accomplishment. The Baptist denomination owes its present power and prestige in the Church universal in large degree to the deep spirituality, untiring devotion, self-sacrificing labors, and prophetic insight of the churches of this city. And no church

was more potential in its activities than the "First, Philadelphia."

The consecrated brain and heart of the pastors and members of the First Church were strong factors in the establishment of the first Baptist academy (Hopewell), first Baptist college (now Brown University), and the creation of the Foreign Missionary Society, which has grown into the splendid American Baptist Missionary Union.

The first Baptist Sunday-school was started by some spirit-filled women members of the First Church. Indeed, the first President of Rhode Island College (now Brown University) supplied this church at perhaps the most critical time in its history—during the darkest days of the Revolutionary War, and, like Paul on the shipwrecked vessel, gave courage to hearts about to faint in utter despair.

It was in the meeting-house of the First Baptist Church that the Philadelphia Association met at sunrise, October 25, 1781, to joyously thank God for the complete victory of Washington and his heroes at Yorktown.

What church has been more signally blest, in the majority of its pastors, than this church? Only the All-Wise knows the fullness of the vast debt which this Society owes, for its brilliant successes, to the illustrious men who have successively ministered to it in holy things.

The very high order of talent and character which have been maintained, with but few exceptions, by its pastors is a matter of note to all who are to any extent familiar with its history. Under the ministrations of less capable men than Jenkin Jones, the pioneer; Morgan Edwards, the historian; William Rogers, the scholar and orator; Thomas Ustick, the wise guide in troubled times; and others equally able and consecrated, whose names I have not time to mention, your church, in spite of its most favorable location, and the conspicuous intelligence and piety of its members,

could never have made the record which now so thrills our grateful hearts.

And the early members of the church have not excelled their successors in coveting the best gifts in the choice of pastors. For, in this auspicious time, the name of your honorary pastor, George Dana Boardman, is a familiar and beloved name in every intelligent Christian community in America and Europe, and your present pastor, Kerr Boyce Tupper, is leading you on to fresh victories in the name of Jesus Christ.

But while you are deeply indebted to the glorious past, you are likewise under obligation for present blessings to the yet more glorious future. Christianity is not so much a religion of yesterday as of to-morrow. Jesus Christ is not only the same yesterday and to-day, but forever. If the first advent of Jesus is a cause for ceaseless praise to the gracious Father, what of the advent yet to come? The past may encourage the saint, but the future always inspires him; and encouragement is to inspiration as moonlight is to sunlight. The knowledge that to-morrow will be greater than yesterday or to-day humbles the Christian in victory, and consoles him in defeat; mellows his laughter, and wipes away his tears.

All tendencies to false pride or unhealthful discouragement, engendered by contemplation of the past, are dissipated by a hopeful view of God's to-morrow.

The permanent joy of the heaven to come will be better immeasurably than the temporary ecstasy of yesterday's transfiguration. The brightest day of the past had its clouds; the cloudless day is yet to dawn. You see a small segment of the circle of divine love in the conquest of your fathers, O members of the First Baptist Church of Philadelphia! You are destined to rejoice with "joy unspeakable, and full of glory," at the vision of the completed circle of God's love.

GREETINGS—DENOMINATIONAL.

THE FIRST BAPTIST CHURCH, PROVIDENCE, R. I.,

THE OLDEST BAPTIST CHURCH IN AMERICA.

Accept our sincere and fraternal congratulations that, under the watchful care and loving guidance of the great Head of the Church, you have been permitted to round out the second century of your church-life.

Enriched by all the sacred and precious memories of the past, steadfast in the faith once delivered to the saints, and strengthened by the perpetually indwelling Spirit of Christ, may you enter upon the new century of your existence with courage and hope, and with a clear vision of the enlarged opportunities and the imperative demands of the time in which we live.

“Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the Church by Jesus Christ throughout all ages, world without end. Amen.”

Adopted at a meeting of the First Baptist Church in Providence, held December 1, 1898.

[Attest]

WM. A. GAMWELL,
Church Clerk.

THE FIRST BAPTIST CHURCH, NEWPORT, R. I.

The First Baptist Church, Newport, R. I., in devout gratitude for two hundred and sixty years of honorable history and heroic service, sends Christian greeting and hearty congratulations to her fair sister on this significant two hundredth anniversary.

Your prolonged prosperity, increased vigor, and multiplied spiritual power through two centuries of marvelous history give great joy and satisfaction to your elder sister, whose heart swells with praise for that which God hath wrought through you.

As you cross the threshold of your third century of life with brightening prospects and broadening plans, may our fathers' God crown your projects with glorious success and make you a vital power for righteousness in your historic city.

May your new edifice be adorned with the glorious presence of the Holy Spirit.

By order and in behalf of the Church,

BREWER G. BOARDMAN,
Nineteenth Pastor.

THE FIRST BAPTIST CHURCH, BOSTON, MASS.

The First Baptist Church of Boston, founded in 1665, sends you greeting. We, too, like yourselves, are moved by a profound sense of gratitude to God for his wonderful preservation of us as a church through the vicissitudes of so many years. Two and a third centuries ago Baptists were a feeble folk, and it required both intelligence and courage to ally one's self with a sect which was everywhere spoken against. God greatly honored us in making us the pioneers of religious liberty, and also in keeping alive among us the spirit of world-wide evangelization. We rejoice with you in the great work which God has permitted you to do, and that the one has become a hundred churches. We congratulate you upon the renewed vigor with which you begin the third century of your life. Philadelphia and Boston have become Baptist strongholds.

The fidelity of these two ancient First Baptist Churches surely has had large rewards from our God.

Praying for you an even ampler life of Christian usefulness than in the past, I am

Sincerely yours,

NATHAN E. WOOD,

Minister.

THE FIRST BAPTIST CHURCH, CHARLESTON, S. C.

As the pastor of a church organized two hundred and sixteen years ago, I feel honored in forwarding to so venerable a body as the First Baptist Church of Philadelphia this Christian salutation.

The bond of union between these churches is very close. Apart from the similarity of Bible doctrines and Church polity, they have enjoyed the ministration of men who have lived and labored in both cities. Dr. William T. Brantly was Pastor of both the First Church in Philadelphia and of the First Church in Charleston. The distinguished father of his no less distinguished son (your noble Pastor at present) was a member of the First Baptist Church here. And the present Pastor of the First Baptist Church of Charleston is a brother of your former Pastor, Rev. James H. Cuthbert, D.D., of sainted memory. How strangely interwoven has been the history of these two ancient landmarks that have stood so valiantly for the faith once delivered to the saints! "Blest be the tie that binds!" These two churches can truly say, as did Paul (Acts xxvi: 22, 23), "Having therefore obtained help of God, I [we] continue unto this day," etc.

"God be with you till we meet again."

LUCIUS CUTHBERT,

Pastor.

THE BAPTIST CHURCH,

MIDDLETOWN, N. J.

The Baptist Church at Middletown, N. J., now in its two hundred and tenth year, extends, together with sister churches, most hearty congratulations to the First Baptist Church in Philadelphia, upon the celebration of its two hundredth anniversary.

"Now the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and forever."—*Hebrews* xiii : 20, 21.

J. PARKER,
Pastor.

THE PISCATAWAY BAPTIST CHURCH,

STEELTON, N. J.

The First Baptist Church of Piscataway, N. J., sends cordial greetings to the First Baptist Church of Philadelphia on this her two hundredth birthday.

The extraordinary occasion which calls you together will awaken thoughts of an interesting character somewhat similar to those of "Piscataway," when, as a mother of churches, her bi-centennial was celebrated on June 20, 1889.

Piscataway Baptist Church is the second oldest of our denomination in New Jersey, and the twelfth, if not the tenth, one organized in this continent.

Her message of love and good-will to you would bear on the proper cause, that has kept and will keep the

religious individual to the religious organization, and the religious organization to the great and Holy God.

Concerning the question of church perpetuity, there is but one large reply to make; one pivot is all we need; smaller answers revolve around the great explanation—summed up in the name and in the power of our common Lord and Saviour, Jesus Christ.

Christ is the great secret of all true staying qualities of the Church. He has been, He is, and ever must be the central evidence of our religion.

The worthy history of the old “First” of Philadelphia speaks of the zeal and usefulness and holy living of the many who have laid down the sword, who have entered the rest of heaven, and accepted the crown of reward. Yet the work of the past two hundred years can not answer for the work that must be accomplished now.

Brothers and sisters of the “First” Philadelphia, remember Revelation iii: 7, 8:

“And to the angel of the Church in Philadelphia write: . . . I know thy works: behold I have set before thee an open door, and no man can shut it; for thou hast a little strength and hast kept my word, and hast not denied my name.”

Your aged sister “Piscataway” thanks God for your long and honored past; she rejoices with you to-day in your solid and substantial present; she is glad for your healthful and reliable future; and says on this important and momentous occasion: “My sister, many happy returns of the day.”

WILLIAM T. DORWARD,
Pastor.

FIFTH AVENUE BAPTIST CHURCH,

NEW YORK.

I beg leave to send my hearty congratulations to a church that looks backward only in order that it may go forward. I rejoice in all your long noble history, whose recital must be a constant inspiration. But I rejoice yet more that you realize that "new occasions teach new duties," and that one of the oldest churches in this country in years is one of the youngest in energy and devotion.

W. H. P. FAUNCE,

*Pastor.***CALVARY BAPTIST CHURCH,**

NEW YORK.

"Dr. MacArthur begs to present to the Church his hearty congratulations on the occurrence of its Bi-centennial Anniversary ; on its long line of illustrious pastors ; on its manifold service for the Baptist denomination and the cause of Christ at large ; and on its prospects for still wider usefulness, nobler service, and diviner consecration for the good of man and the glory of God."

ADDRESS:

"Our Indebtedness to the Fathers." HENRY M. KING, D.D., Pastor First Baptist Church, Providence, R. I., the oldest Baptist Church in America ; organized 1639. (See page 213.)

THURSDAY EVENING, DECEMBER 8.

GREETINGS :

INTERDENOMINATIONAL, FILIAL.

ADDRESS :

AMERICAN CHRISTIANITY IN ITS WORLD RELATIONS,

HENRY C. MABIE, D.D.

GREETINGS—INTERDENOMINATIONAL.

THE FIRST PRESBYTERIAN CHURCH,

PHILADELPHIA.

I regret more than I can express my inability to be with you this evening. I am confined to my house and to my room by a very severe cold, and am forbidden to go out of doors.

Please say to the people for me that my disappointment is sore.

“ Birds of a feather flock together.”

It was n't strange that the Baptist bird and the Presbyterian bird flocked together in that old Barbadoes store! They had two feathers, at least, strongly marked in common: they were stanch *Calvinists*, and they were great lovers of *religious liberty*. I've no doubt they had real cozy times together in those days; and if, as some Baptist historian intimates, the Presbyterians later “thrust out” the Baptists, why, it was all along of that “push” which every church ought to have! And it was a glorious thing for you, for so you entered upon an *individual* history most illustrious and beneficent. Believe me, we Presbyterians rejoice in your abundant prosperity, in your steadfastness in faith, in your marked missionary zeal, and in your loyalty to our great King and Saviour! God be with you in fullest measure as you go into your new century!

GEORGE D. BAKER.

CHRIST PROTESTANT EPISCOPAL CHURCH,

PHILADELPHIA.

I would be wanting in every feeling of Christian sympathy if I did not feel a most genuine interest in the happy event you are engaged in commemorating. Being unavoidably denied the pleasure of being with you in person, as so kindly invited, I can not content myself without sending you a warm personal message. For many a year your good people were close neighbors of my venerable parish. You began your labors in the far past, as did we, and may look with honest pride at the fruitage of the ripe years. So far as I have ever known, the relations between the two congregations were always kindly, considerate, and characterized by Christian charity and the most cordial regard. We, on our part, highly value this. May it continue!

In sending you Christian salutations on this notable anniversary, let me wish God's blessing on you all individually.

C. ELLIS STEVENS,
Rector.

**GLORIA DEI (OLD SWEDES') PROTESTANT
EPISCOPAL CHURCH,**

PHILADELPHIA.

I am glad to stand on this platform to-night, not simply as the rector for thirty years past of Gloria Dei Church, whose edifice, as your pastor has just told us, is the oldest in this city,—erected in 1700,—but I stand likewise as the representative of the vestry of that parish, who have delegated me this evening to convey to you our most true congratulations at this Bi-centennial Anniversary.

At a stated meeting of the vestry of Gloria Dei (Old

Swedes') Protestant Episcopal Church, held December 5, 1898, the following preamble and resolutions were unanimously adopted:

WHEREAS, We are informed that the First Baptist Church of Philadelphia will celebrate this week its Bicentennial Anniversary with a series of appropriate services; and

WHEREAS, We feel that both our rector and church have been highly honored by an invitation to take part in the same; therefore, be it

Resolved, That we most heartily congratulate the pastors, the officers, and the members of the First Baptist Church upon their connection with a church that for two hundred years has been so distinguished for its succession of godly and learned ministers and the devotion and self-sacrifice of its people in spreading abroad the gospel of Christ both in this and in foreign lands.

Resolved, That we still further most heartily congratulate the members of the said church upon the favorable auspices with which they are to enter upon the third century of their organization, and that our best wishes are hereby tendered for the successful accomplishment of all their noble plans and undertakings to extend the kingdom of our common Lord and Master.

Resolved, That these resolutions be entered upon the minutes of the vestry, and that a copy of the same, duly signed by the rector, as president, and the secretary, and with the seal of the corporation attached, be presented by our rector to the First Baptist Church of Philadelphia.

[SEAL]

SNYDER B. SIMES, *President*.

ALFRED HELMBOLD, JR., *Secretary*.

With your consent I would like to add a few words. I have now discharged my duty as the rector of the parish and the duty assigned to me by the vestry, and I feel that I would like this evening to pay a debt of gratitude which I feel I owe to the Baptist denomination in general, and to the First Baptist Church in particular.

Although an Episcopal clergyman of some thirty-three

years' standing, and yielding to neither bishop nor priest in my devotion to the church at whose altar I have always served, yet, at the same time, I have considerable good honest Baptist blood in my veins; and I want to say here that I am proud of it. I would that I had more. For the more I recognize the scriptural basis and the power of those cardinal Baptist principles of the absolute supremacy of the Word of God, and the responsibility of the individual conscience to God alone, the more I am thankful for the Baptist training that I received. For to go back, if you will allow me, some years, when a boy my Sunday-school days were principally spent in the old Tabernacle Baptist Church. It was in the days of John W. Sexton, Superintendent of the Sunday-school, whose blameless life was a perpetual benediction to the school; and I was associated in those days with such men as Creswell, Crosby, Fair-lamb, and Mustin, and dear old Dr. Clarke went in and out among us, bearing the message of the gospel. But it was in the First Baptist Church that I think the most powerful impression was ever conveyed to my mind of the importance of the gospel of our Lord and Saviour Jesus Christ. For it was in the baptistery of that church, at Broad and Arch Streets, that my grandfather received baptism at the hands of Dr. Cuthbert; and, as the old man with his gray hairs stood in the water and gave out his testimony of the efficacy of faith in Jesus Christ, as a young man it made an impression upon me that I have never forgotten. And, speaking of Dr. Cuthbert, how well I remember again and again listening to his powerful sermons; how, as he "reasoned of righteousness, temperance, and of judgment to come," like Felix of old, many a time I trembled in that old church. Only last night I heard that he had passed to his reward above. If there ever was a man who was attentive to the spiritual welfare of his fellow-men, and whose life exemplified the power of that gospel he preached, it was Dr.

Cuthbert. And therefore I say to-night that I feel I owe a personal debt of gratitude to the First Baptist Church, which I am glad, after these many years, to be able to pay; not that I was unwilling to pay it in years gone by, but never before have I had the opportunity to pay it; and, further, I esteem it a great privilege not only to be with you and rejoice in this Bi-centennial Anniversary, but, in these few words, to endeavor to pay the debt of gratitude which I feel I owe to the Baptist denomination generally, and to the First Baptist Church in particular.

THE FRIENDS.

As a member of one of the smallest sects in Christendom, though perhaps influential to a degree out of proportion to its diminutive size, it gives me especial pleasure to extend our greeting on this interesting occasion. Beginning the history of Philadelphia about the time of the founding of your church, with nearly one hundred per cent. of the population, the Friends are now probably not one per cent. Preferring to keep their leaven concentrated and intense, and to bear inflexible testimony to truths sometimes unpalatable, they have had to take the consequences of unpopularity in the diminution of their numbers. Friends and Baptists stood side by side in suffering the hot fires of persecution in the seventeenth century; they shared in a primitive simplicity of life and worship. But with a dogmatism and uncompromising tenacity peculiarly their own, the Friends have held aloof and participated but little in the fellowship of the gospel with other denominations. The times required bold testimony and unflinching, early in the seventeenth century; and George Fox was both bold and unflinching. I think it was your

Spurgeon who related that once when an admirer praised George Fox, he (Fox) answered him, "Beware of hypocrisy and a rotten heart." This was the kind of man to lift up a standard of revolt against flattery, against form, against spiritual wickedness in high places. And many a time he was cast into prison. On the other hand, it is said that the last martyr burned alive for his religion in England was Edw. Wightman, a Baptist, who was burnt at Lichfield, April 11, 1612. When the scene of warfare was transferred to America, and Roger Williams in Rhode Island, and William Penn in Pennsylvania, both bore aloft the standard of liberty of conscience, there was not, and there has not been to this day, the same need for the *manner* of Fox's testimony, which was rudely sincere, and adapted to the atmosphere of his era. And it is to be feared that in this day we have got far enough away from the stern honesty which cared naught for "man whose breath is in his nostrils," and sought "the honor which cometh from God only." Friends, from a protest against all forms in religion, which carried them into antagonism to the rites held dear by most Christian sects,—the Lord's Supper and water baptism,—came at last to set up forms of their own; forms of dress and of language, unscriptural forms, which they worshiped almost as much as the Anglican and Papist their wafer.

But there is no sect in heaven! "In the sweet fields of Eden, on the other side of Jordan," all differences are washed away, and we are all common children of our Father. There, I imagine, these theological points, which seem of such importance here, will completely vanish in the glorious and shadowless light of an all-absorbing love; in which powerful and irresistible solvent all else will be assimilated. We have it here in part, but not exactly as in that wonderful glory, where there is no need of sun and moon. But we can love in part; and under the influence

of that feeling, let us throw the broad mantle of charity over all differences and gloat over our similarities. There is enough of common ground to stand upon for all Christian sects, even the most exclusive and pharisaical (and I fear my own must appear the most so of all), to enjoy the blessed fellowship of the gospel together. Nay, even more than that; it is marvelous how the crucible of fellow-feeling, in its white heat, fluxes all the religions of the earth together.

In the evolution of the ultimate perfection with a measure of which God is blessing mankind, you remember how, at the Chicago Congress of Religions, all could unite in the wonderful prayer which Christ taught His Disciples, perfect in its simplicity and its all-comprehensiveness. It is this that we should long for; a Christ-like simplicity that is robbed of all the excrescences of sectarianism, all the husks of theology, and melted down to the simple "truth as it is in Jesus." I fancy there is a strong resemblance between the pure and simple truth of heaven and the state of a little child. There is no cloud of theology in either place. "Heaven lies about us in our infancy." And so, however much we admire the constancy which preserves pure and undefiled through two centuries in one congregation the worship of Roger Williams, and which in the nineteenth century has borne such splendid fruits in the missionary successes of Carey, Judson, and Boardman, our religious evolution is carrying us back to those simple axioms of the gospel which, in their communal and unasailable clearness, enable us all to stand shoulder to shoulder and heart to heart in the golden glory of *mere Christian love*. And this is my interpretation of this occasion.

PHILIP C. GARRETT.

BISHOP C. D. FOSS, METHODIST EPISCOPAL CHURCH.

I am enough of a cosmopolite in religious matters to take great satisfaction in the progress and success of other churches than my own, and it would give me great pleasure, if I could command my days, to accept your invitation to the reception on Tuesday evening, December 6th, in recognition and honor of the Bi-centennial Anniversary of the First Baptist Church in this city.

I regret to say that official duties on that day will require me to be in South Carolina.

Please convey to the pastor and members of the church my fraternal greetings and the assurances of my best wishes for the increasing prosperity and success of one of the largest and most evangelical bodies of Christians in this country.

**PRESBYTERIAN PUBLICATION HOUSE,
PHILADELPHIA.**

Let me congratulate your church on its splendid history. For twenty-eight years I have been in Philadelphia as pastor and editor, and have known of the work of the First Church during all these years. Your pastor, Dr. Boardman, has been one of my personal friends ever since I came as a boy to this city. He did a noble work, and his name is almost as dear to Presbyterian people as to Baptists. Your present pastor, Dr. Tupper, we all recognize as one of the best men in the city; just the man to lead you in this new era of your history upon which you are entering. It is my earnest hope and prayer that the First Church in its new location will still enshrine all that has been sacred and good in the history of the past, and at the same time enter upon a still larger field of usefulness.

J. R. MILLER, *Editor.*

GREETINGS—FILIAL.

ROXBOROUGH BAPTIST CHURCH,

JAMES W. WILLMARTH, D.D., LL.D., Pastor.

(Organized by our members, 1789.)

“The Child of a Century.”

Dear Brother Pastor of the Church, Brethren and Sisters of the First Baptist Church.—I must omit all sorts of compliments at the beginning if I am to say anything in the three minutes and a half.

About one hundred and ten years ago there were in this city two Baptist churches. I mean by this city, what is this city now. The old Pennepek Church had sixty-six members, and the Baptist Church of Philadelphia (now called the First Baptist Church) had 104. That was 170—two churches, two pastors, 170 members. What has God wrought in the time since!

It is interesting to me, and rather a matter of pride, to be able to say that thirty per cent. of the membership of the First Baptist Church was out in Roxborough at the time our church was organized. They used to come from a distance, I suppose, of seven or eight miles. There were mud and slush, and it was a good deal worse journey than to go over to New York as we now fly on our express trains. And they took pride in this. They organized in Roxborough with thirty-two members, all from this church. Before I leave this point I must say that “The Child of a Century,” as it is put in the program,—that is, a child almost a hundred and ten years old,—did not have a young mother. Even so long ago as that the mother was matured, and our church, I think I may say, shows no

sign of decrepitude. I wish it were more earnest and spiritual; so does every pastor of his church.

We have some 460 members, and we stand as we did at first; we believe in the Bible as God gave it to us—in its absolute integrity and authority; in all the old doctrines; and we are trying to maintain the standard, and I hope we shall do as well as we can.

This church, I believe, has frequently had long pastorate. Dr. Boardman was here thirty years; we can not equal that. In fifty-nine years we have had three pastorate, and I have the honor to be the third. If possible, I mean to raise the standard.

Accept the hearty love and congratulations of Roxborough Baptist Church and its pastor, and our best wishes for God's blessing upon you; and that you and we and all our sister churches in the future may be faithful and earnest and godly and spiritual, and be ready, when the time shall come for earthly churches to cease, to stand with confidence before the Son of God at His coming.

FIRST AFRICAN BAPTIST CHURCH,

WILLIAM A. CREDITT, Pastor.

(Organized by our members, 1810.)

Brother Pastor, Brethren and Sisters.—Although we could not hope to encompass within the three and a half minutes the things we might have in mind to say to you, we would say that we congratulate you; and yet it does not become us, as a child of so worthy a mother, to offer congratulations. We rather say we are in hearty accord, and that we rejoice with our mother in the record which she has made during these many years, and pray for better

and greater prosperity in the century into which she will now enter.

Quite a number of the slaves who escaped from the South settled here in Philadelphia, and, fortunately for the colored people of Philadelphia, some of these very first ones became members of the First Baptist Church. During those early years there was in the South a man by the name of Burrows, who felt himself called upon to preach the gospel of our Saviour, and there were associated with him certain other Baptists, who were anxious that their pastor might become a free man. The master of this man said, "Why do not your members purchase your freedom?" These people decided, if possible, to purchase the freedom of this man, and told him to go to the Northern cities and there present his claim, and, perchance, he might secure money enough with which to purchase his freedom. Two of his people bound themselves in bondage in his place for six months. This man, Father Burrows, came to the city of Philadelphia, and in a short time sent back money enough to pay for his own redemption from slavery, and loosed those who had become bondsmen, and then bade them to come this way and be associated with him. And there came several of those members and joined hands with those already here in the First Baptist Church, and, through your kindness and generosity, they organized the First African Baptist Church of the city of Philadelphia, in the year 1810. There is a complete history written, of which we are very proud. During eighty-eight years the church has had four pastors. I am the fifth pastor, and have been with the church one year. During these years the church has sent out ten men as ministers of the gospel. We have within the last few weeks raised \$1200 and swung the old church free from all indebtedness, and with a surplus have started upon a new year.

We are trying to hold up the cause of our Master and

to show that the opportunities that have been ours have not been wasted, but that we are doing everything in our power to advance the power of the gospel and to improve our people in every way possible, that they may take their stand as Christian citizens.

We appreciate this opportunity which gives us the pleasure of being with you and to enjoy the Bi-centennial, and instead of congratulations, as I said, we only pray that God may so lead you that you may go on in your progress of good, remembering ever to scatter abroad, as you have done in the past, those principles of the Lord Jesus Christ. We rejoice with our mother, and rejoice that you have given us the opportunity as your child.

FIRST BAPTIST CHURCH, CAMDEN, N. J.,

JOHN W. LYELL, Pastor.

(Organized by our members, 1818.)

Our desire to be present on this notable occasion was prompted not merely by our high regard for your present and late pastor and for the many members of the church with whom we have the pleasure of acquaintance, but by the fact that the church in Camden, with which we are connected, claims the First Church in Philadelphia as our venerable and beloved mother. On February 5, 1818, a little more than eighty years ago, the First Church in Camden was organized by the Rev. Henry Holcombe, then pastor of the First Church in Philadelphia, and the seven constituent members of the new church were dismissed from your body for the purpose of effecting the organization. It would have seemed specially fitting, therefore, that some representative of this church should have been present to offer our congratulations and express our best wishes to

our venerable mother on this anniversary occasion. Will you kindly accept this expression of our good will, and the assurance of our prayers that God will richly bless and prosper our beloved mother, who seems to grow in vigor as she grows in years? May the third century of her beneficent life, which is so auspiciously dawning, far outshine in glory and efficiency the two whose records show so much of glorious fruitage.

SOUTH BROAD STREET BAPTIST CHURCH,

BENJ. L. HERR, Pastor.

(Organized as the Boardman Mission, 1865.)

"Our Debt and How we Hope to Pay It."

It would be very unfortunate, dear friends, if any word of mine should dissipate in anywise the emotions which have been stirred by the impressive address of Dr. Mabie. I would far rather prefer being silent this evening after listening to that inestimable paper. And yet, it gives me exceeding pleasure this evening to express to the mother church the greetings of that which was once the Boardman Chapel.

About thirty-three years ago there was in this city the beginning of this church that to-day reciprocates in kindly greeting all that helpfulness and love extended once to her; and to-day, as an organization representing some 250 names, with a property worth \$100,000 without a single dollar of mortgage indebtedness, with a Sunday-school membership of about five hundred, with a hope as strong as the future possibilities, she expresses to the mother organization her great gratitude for the material and spiritual life she has received. She rejoices in all the joy

of this occasion because the prosperity of this church is her joy, and she bids this beloved church God speed with all the accumulated momentum of two hundred years of Christian life and being; and men may be so bold as to predict what this church may be and do in the years to come. I would express the hope that under its present leadership the church might go to the uppermost round of prosperity.

I may express in a word our indebtedness to the church along the line suggested by the papers read this evening. It has had sympathy in years gone by with the missionary gospel. If not for that fact we perhaps might have been with those who never appeared in the light of evangelical day. We owe a debt for material things; but greater, far greater, are we grateful to-night to this church for her gift of men, received, as we believe they were, not from this church only, but from the Lord. We would mention their names, but they are gone into the glory and their record is on high; and in paying our debt we are going to try to be the best Christians, the best Baptists, we know how to be. We are going to try to magnify our office and so to live and work that our fame will be known from the City Hall to the suburbs.

BALTIMORE AVENUE BAPTIST CHURCH,

JOSEPH A. BENNETT, Pastor.

(Organized by our late member, H. L. Wayland, D.D., 1881.)

"Backward and Forward."

Centuries are being crowded into a day; the history of generations is being told in an hour; and now the history of a church for eighteen years must be told in the brief space of three minutes. Surely, the pendulum must swing

very rapidly if in that short space the story can be told.

The swinging to and fro of the pendulum reminds me of two persons: first, the Son of God, the Saviour of the world, with His human side and the Divine, swinging ever in compassion between earth and heaven; with His humanity touching earth, taking upon Himself its sorrows, its cares, and the trials, and then swinging back to the great white throne; and with His divinity bearing back to earth the peace, the light, the joy, and strength of heaven. Thus ever swinging between the need of earth and the supply of heaven.

The other person whom the to-and-fro motion reminds me of is the now glorified Wayland. One side of that man meant Baltimore Avenue; the other side meant the old First Church, and, like a pendulum, he was ever swinging backward and forward. And if a true biography of Dr. Wayland shall be written, it will tell the exact relation existing between these two. Now he swung to Baltimore Avenue, with a heart burdened with its needs; swung back again to the dear church and told the story, to find willing hands stretched out to remove the burden—the need on one side, the supply on the other; the pendulum swinging backward and forward for eighteen years, and then slowly and at last it has stayed, and the link between us has been severed. The conduit through which our need flowed, and back through which your help came, has been removed. A backward look shows a path over which our church has struggled over many an upward hill, through many a dark and threatening cloud; but every hillside reveals your helping hand, and every dark and threatening cloud was brightened with your helpful smile. A forward look will reveal a pathway over which we must move with renewed effort and strength. Many burdens, many crosses, many trials, many conflicts, dark clouds, will linger over us, and shadows

fall across our pathway; but with faith in God and the old church we still expect to feel the helping hand and the loving smile. These facts kindle our hearts with a flame of love and gratitude for all that the old church has done for its youngest child, and from Baltimore Avenue to the throne of God there will ever rise the incense of grateful hearts, and earnest prayers for the welfare of this great old church. God bless it! God bless it! May it be true to its God, true to its Christ, true to all the sacred memories and all the holy names enthroned in this holy faith!

THE CHURCH OF THE EVANGEL, NARBERTH,

HAROLD KENNEDY, Pastor.

(Organized as "*The Narberth Mission*," 1891.)

"The Evangel's Message to the Church in Philadelphia."

Mr. Chairman, Ladies and Gentlemen.—A few evenings ago I happened to find myself, as we sometimes do, at a wedding, and in company with the two pastors of this church. Among the guests was my diminutive nephew, about six years old, who was standing aside with an expression of melancholy that would make his fortune as Hamlet.

I asked him what was the matter. He said: "I have been trying to understand how it was that I was not at my mother's wedding; I am sure I am a member of the family and ought to have been invited."

We are surely members of the family, but we were not at our mother's wedding. Two hundred years ago, when the cards were out for the organization of a new family, ours were overlooked; but we are glad we are here to-night to celebrate this anniversary.

The filial relation which the Church of the Evangel holds to this old mother church is a pleasant and peculiar one.

The mother does not have to look back over all the worries of a difficult childhood. Our relation is most filial, and yet one free from charge to the mother church. People and pastor, many of us, had been children of the old First Church in the years gone by, but had been away from home for a long time. Then when a little company of Baptists settled down in Narberth, they gathered together, as Baptists will, and organized for work and worship; and when the baby was born they referred the naming to Dr. Boardman, who happily suggested "The Baptist Mission of the Evangel," and the name was accepted. Then the baby was dressed in her best bib and tucker of a neat stone building, and was brought home to Broad and Arch Streets to claim kinship; not as a foundling, to be laid on the doorstep, but to receive a mother's blessing and go forth and take her place in the world. And so the relation of this young church to the mother church has been one free from care and full of affection.

When the corner-stone was laid for the chapel of the Boardman Mission, it was my privilege to represent the Infant School of the First Church in a few remarks. And now I come again to represent the Primary Department, and to offer greetings from the youngest of the family. And as I represent the infant, it is fitting that I should make the shortest speech. The message of the Evangel—glad tidings—to the church in Philadelphia—brotherly love—could be nothing other than that of tenderest filial congratulations.

FIRST BAPTIST CHURCH, ST. PAUL, MINNESOTA.

Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

I should count it an exalted privilege were I permitted

to associate with you in the celebration of the bi-centenary of your remarkable history. I recall with keen pleasure my relation to the church from August, 1881, to January, 1884, as chapel pastor at Immanuel.

The inspirations born of the unselfish devotion of the church's noble corps of workers who toiled there during those years abide with me still.

Conspicuous among them, with tenderest sympathy, with broad charity, with unceasing loyalty to what he believed should be done in the name of the Master, I remember our Superintendent, Brother James S. Moore, to whose Christ-like philanthropy I offer most loving tribute.

I most heartily congratulate you that in the dawning of the new century, in the providence of God, you are to take so conspicuous a place in the evangelization of the city.

May your manifold activities so completely conform to the Divine purpose that the prophecy spoken aforetime shall be in you most graciously fulfilled—

“Behold ! I will lay thy stones with fair colors,
And thy foundations with sapphires ;
And I will make thy battlements of agates,
And thy gates of carbuncles,
And all thy borders of pleasant stones,
Thou shalt call thy walls Salvation
And thy gates Praise.”

H. F. STILLWELL.

ADDRESS :

“American Christianity in its World Relations.” HENRY C. MABIE, D.D., of Boston, Home Secretary American Baptist Missionary Union, which originated in our Church, in 1814, as the “Triennial Convention,” and of which our former pastors, William Staughton, D.D., and his successors, Henry Holcombe, D.D., and George Dana Boardman, D.D., LL.D., have been officers. (See p. 231.)

FRIDAY EVENING, DECEMBER 9.

THE BIBLE SCHOOLS.

HISTORY OF THE BIBLE-SCHOOL.

BY JOHN H. SCOTT.

The story of our Bible school can not be written in cold words; even "thoughts that burn" are feeble when we enter the valley of dry bones, and try to bring back again, for a while, those who loved their Lord, their church, and their school far above themselves; who gave their lives—active, working, sacrificing lives—a ransom for the many; who have passed from labor to reward, from anticipation to realization, from earth to heaven. The feeble folk have become a flock, the tiny rivulet a mighty stream.

Listen to the story! In the fall of 1815 (see foot-note, p. 84) the Providence of God brought under the notice of Mrs. Ann Rhees a mother and three children who resided in her vicinity, whose father had enlisted in the State service, leaving them destitute except for his half-pay. There was no public school and no Sunday-school, except one at Arch and Third Streets, in the Second Presbyterian Church, which had only been started on September 14, 1815, and was probably unknown to her.

It occurred to Mrs. Rhees that it would be well to open a school in the church. She suggested the idea to two female friends, and they embarked in the enterprise together. Their first call was on a good brother, but he did not like the idea of congregating children in a mass, and exhibiting them on the Lord's Day, to be gazed on like paupers. This rather discouraged them, but they referred the matter to their beloved pastor, Dr. Holcombe. Said he: "Well, sisters, you can but try; blossoms are sweet and beautiful

even if they produce no fruit." Thus fortified, they called on good Deacon Joseph Keen, who encouraged them, met with them, and opened the school with prayer on the first and a number of later meetings. He brought with him a brother recently from England, who addressed them.

Twenty children, boys and girls, rich and poor, had been collected, divided into classes, first taught by Ann Rhees, Mrs. Sarah Ogden, Miss Emily Ramage, and Miss Mary Hallman. The family who gave rise to these efforts were all converted.

This is the preamble to the Constitution and By-Laws they adopted in 1819:

"Anxiously solicitous for the welfare of the rising generation, and willing to become their servants for Christ's sake, a number of persons in connection with the First Baptist Church in Philadelphia, organized this Sunday-school with the design of instructing the children in the first principles of English education and endeavor with a divine blessing to impress on their young and tender minds the important truths of the gospel, by teaching them to commit to memory the Bible, Hymns, and the Catechism."

They met an hour and a half in the morning and an hour in the afternoon. Among other of their rules was one that the scholars must attend the church service; and that no *conversation* be allowed between teachers, superintendent, and officers, unless indispensable during school hours.

Their sessions were held in Lagrange Place. The boys and girls were separate; they had not learned the fact that the association of two good things makes both better.

The first superintendent was James M. Bird, assisted by the beautiful group of men and women among whom were ancestors of a number of our present members. And so the work was started. The records of heaven alone can tell the good that has been done.

In 1822 there were 69 boys and 71 girls. Attendance was from 40 to 55 boys and from 55 to 65 girls. Only about double the present record of one class.

These good people were strong on Bible memorizing. These few boys memorized 10,012 verses and the girls 10,682 verses during the year, besides hymns and catechism.

They were divided, about 1825, into four divisions:

First. Those who read the Bible well.

Second. Those who read the Bible indifferently.

Third. Those who read words of less than three syllables.

Fourth. Those who say the alphabet.

There were no Bible classes.

These were the rewards:

One blue ticket for being early.

“ “ “ “ five verses of Scripture.

“ “ “ “ good behavior.

“ “ “ “ remembering the text.

“ “ “ “ going to meeting.

They were required to give back one blue for non-attendance. Five blue tickets equaled one red. Twenty red, one premium: value, ten cents. So if a scholar came every Sunday for two years he got ten cents! Two car-fares, but no cars.

From 1815 to 1824 Dr. Holcombe was pastor. He was succeeded by Dr. Brantly. These godly men took great interest in the school, offering rewards, encouraging teachers and scholars, and being present at almost every session; but not controlling its affairs, which were under an organization called the Sunday-school Society, which was distinct from the officers and teachers (though some of these were members of it). It consisted of president, vice-president, secretary, treasurer, and managers, and these selected the officers of the school—superintendents, assistants, librarians, etc.

The Society continued from 1819 to October, 1868, within the memory of those now in the school, when it was discontinued.

By 1827 the school had increased to 107 boys and 144 girls, and their voracious appetite for memorizing Scripture had to be checked, so that it was voted that no scholar be allowed to recite over twenty-five verses at any one lesson.

In 1827 the library was established. The books were not varied, as at present; a novel was abhorred, and the stories of good boys and girls who died young, were the literary pabulum of the younger, while the wholesome, up-building lives of good men and women were read by the older. Twenty-five cents was demanded and, we fear, collected from the scholars as a membership fee.

In this year also a colored (black) class was formed, restricted, however, to members of the church and congregation and those who resided in families of the same. Mary Hallman and Miss Burr were the teachers.

Let us tarry a moment to see who were the men and women moving the works.

The superintendents of the main school were:

JAMES M. BIRD, 1815 to 1821.

GEORGE I. MILES seems to have followed him until 1823.

WILLIAM FORD, from 1823 to April 10, 1827.

JOSEPH KEEN, from April 10, 1827, to April 26, 1830.

With them were associated godly women not a few. Mrs. Ann Rhees, the founder, Susan Ingels, Susan B. Keen, Hetty Bruce, superintendents of girls' school from 1826 to 1852—twenty-six years; Mary Hallman, Elizabeth Taylor (Mrs. Moore). And of men: Joshua Walraven, Joseph W. Jones (secretary for so many years), William Van Aken, Benjamin R. Loxley. And of the scholars, one is still with us, George McDermond, who joined in 1821, seventy-seven years ago!

A branch school was started at Second and Vine, under

care of G. Washington Reed, though there was some objection to it. This afterward was removed to Vine and Fourth Streets, and kept up till in 1830. A branch school was also established, in November, 1832, on Spruce Street near the baptisterion on the Schuylkill, with ninety-eight scholars.

In this year also was formed the Sunday-school Burman Tract Society, whose managers were David Weatherly, Mary Hallman, Benjamin R. Loxley.

Our superintendents during these years were Benjamin R. Loxley, from April 26, 1830, to 1832; John Loxley Rhees, son of the founder; John Hance, George F. Seitz. George W. Reed was superintendent up to 1843.

In 1842 there were what was called five schools: Nos. 1 and 2, of which Hetty Bruce and George W. Reed were superintendents; No. 3, the Schuylkill branch, with Park H. Cassiday as superintendent; No. 4, the infant school, of which H. Rigdon was superintendent; No. 5, Vine Street, below Second Street, A. Semple, superintendent.

In 1843 Standish F. Hansell was superintendent.

The year 1844 was marked by the advent of the Sunday-school excursion and a lecture on astronomy.

The family and familiar names of Easby, Hansell, Seddinger, Wattson, Morgan, and Keen appear in great activity during these years, from 1835 on.

In 1844 the first Bible class was formed. And this is the way they talked about it:

“WHEREAS the Managers of the Sabbath School Society of this Church having viewed with sincere regret that a number of the young members of the Church, who while they should be glorifying the Saviour, give sad evidence that they have need that some one should teach them; And whereas great difficulty is experienced in collecting them into the Sabbath School as they are beyond the usual age for scholars in Sabbath School.

“Therefore, *Resolved*, That a committee be appointed to

wait on the Pastor to solicit his coöperation in organizing a Bible Class. Thos. Wattson and John A. Gendell, were appointed the committee."

The Bible class seems to have met with only moderate success. The attendance during these years seems to have been, in all the schools, not much over 300, of which the main school had about 175.

In 1844 Thomas Wattson was elected superintendent of school No. 2; and in 1845 the No. 5 branch, at Fourth and Vine Streets, was consolidated with the main school, and George W. Reed elected superintendent.

In April, 1846, John A. Gendell was elected superintendent of the main school. The average attendance remained about the same. The Schuylkill branch had only forty-eight. These were the days of lack of interest and lack of heart.

In 1848 I. H. O'Harra began teaching, and John D. Tustin taught the female Bible class; while Hetty Bruce, John A. Gendell, and W. Seddinger, as superintendents of the three schools, led the van.

In October, 1849, the anniversary of the school was held. It was during this year that Mary Weatherly, the indirect founder of the Baptist Orphanage, became prominent. During this year the library was not forgotten. It seems to have formed an important part of the school.

The collections were not large—\$68.25 in 1846, and this seems to have been the average amount for several years.

In March, 1853, John A. Gendell resigned as superintendent. The receipts had run up to \$294, yet these seem to be the years of depression. "There never was a time within fifteen years," says one report, "when the school was so thinly attended. If it goes on decreasing as it has, it will become almost extinct." The attendance averaged about sixty-three. There was a hiatus in the superinten-

dency from March to September, 1853, when Edwin Hall was elected, and served until May, 1856.

In 1853 the time of the annual meeting had been changed to November 23d.

On March 14, 1854, the Schuylkill Branch or Mission, on Spruce Street, was disbanded. The rougher element seemed to have gotten in and demoralized the school; and the place of baptism near there had been invaded some years before by commerce in the shape of a wharf.

In 1854 there was another progressive move: the male and female departments were united. The wisdom of the movement was at once shown, for the attendance jumped to 100.

These were the days of scant Bible school literature. The great intellects of the world were not then writing articles and preparing lessons for the comparatively feeble Sunday-school. The "Youth's Penny Gazette" or any old paper was good enough;—times have changed.

In April, 1856, the new home at Broad and Arch Streets was finished, and the church and school removed; but the school was still of minor importance, for the records say that, in consequence of there being three services on the day of consecration, with considerable interest and excitement on that day, it is recommended that we meet morning and afternoon, with a short session, and close. The last service in Lagrange Place was held the third Sunday of April, 1856; the last service in Broad and Arch Street church, the third Sunday of April, 1898—forty-two years.

The now veteran and all-round church-worker, Benjamin R. Loxley, who had been superintendent twenty-six years before, was again elected, and served eight years—from 1856 to 1864.

The church had still a warm spot for old Lagrange Place, for they opened there a branch (it was always called a

"branch school," not a "mission school") in September, 1856, with forty-two pupils, and Superintendents Loxley and Hall were appointed a committee to take charge of the same.

I am now getting away from ancient history, where the memory of man runneth not to the contrary, into the days made interesting by the brethren who are yet with us, if they are not too chary of admitting their ages.

Here begins the era of prosperity. Collections, \$535; scholars, over two hundred and fifty; the working days of the well-known veterans, Thos. Wattson, Standish F. Hansell, Louis Y. Walraven, Wm. A. Levering (still young and hearty), Edwin Hall, Washington Butcher, S. W. Hopper, Joseph Page, Benj. Bullock, and C. H. Auner.

They were not yet educated up to festivals, for in 1857 it was resolved that "It is inexpedient to have a festival."

In 1858 the annual report showed an addition of 138 scholars and loss of 100. There were 17 conversions; net number, 244, not including the infant school; \$256 collected; and 1200 volumes in the library. The branch school was also flourishing. A melodeon—apparently the first musical instrument—came into the school in 1858.

In 1859 the school went on an excursion—106 adults and 171 minors; and they must have had a jolly good time. May be some of those present were there—only forty years ago! Judge W. B. Hanna, B. R. Loxley, and Theo. T. Johnson were the committee. Where did they go?

In 1860 a prize was offered for bringing in scholars.

In 1861 Wm. A. Levering was elected superintendent of the Lagrange Place School.

In May, 1862, there was a Sunday-school Convention, at which our school was largely in evidence, both in the literary department and entertainment of delegates. In the same year, as though to recuperate, they went on an excursion.

sion to the grounds of the Institution for Feeble-minded Children! The branch school was disbanded in this year.

In 1863 one session was advocated but not adopted. The missionary work was well sustained. The Grand Ligne Mission was aided for many years, and a missionary or native preacher was supported in Burma, and other fields were not neglected. The largest attendance this year seems to have been 154. Number in the school, 218.

This year the whole school seems to have resolved itself into a missionary society, each class taking a name. I wonder if you remember them—the Mite Gatherers, Buds of Promise, Rose of Sharon, Banner of Love, Young Reapers, Missionary Monitor, Emily Judson, Morning Star, John Bunyan, Busy Bees, etc.

In 1864 Benj. R. Loxley resigned as superintendent, and Edwin Hall was elected 1864 to 1869, with Wm. M. Wilson as assistant superintendent. At this time the enrolled scholars numbered 225, with an attendance of about 125. This year \$1000 was collected for the Missionary Union.

On October 26, 1865, was held the Jubilee Semi-Centennial, when a historical sketch was read by Judge William B. Hanna. Of the forty-eight officers and teachers then in the school, only Wm. A. Levering and Miss Elizabeth Brooks still remain active members of the school. A Jubilee Hymn, composed by Miss R. A. Rhees, granddaughter of one of the founders, was read.

It was in October of this year that the Boardman Mission, now the South Broad Street Baptist Church, was founded, and this alone would be glory and monument sufficient for our dear old school.

In 1866 the Uniform System of Lessons was adopted by the school, and in 1867 one session. At this time the school numbered 38 teachers and 271 scholars, with 1800 volumes in the library.

In 1868, February 16th, a devoted band, under the superintendence of William E. Burke, founded our Immanuel Mission, whose good works and efforts only the heavenly records will show.

In October, 1868, the Sunday-school Society, which had been kept up as a separate organization, seems to have disbanded, and the teachers for the first time elected their own officers.

In 1869 Brother M. Closkey and his Chinese puzzles, 900 of which he had on hand, are worthy of mention. What were they? This year Edwin Hall, on his retirement, gave a supper in the church.

Teachers' meetings were held during the fall of 1869, the pastor, Dr. Boardman, being present. At that time helps for Bible study were few, and teachers had not learned the fact that the Bible was its own best interpreter, so that Dr. Boardman's keen analysis of the lessons was exceedingly helpful.

The Boardman Mission Chapel, now the South Broad Street Baptist Church, was furnished this year, at a cost of \$425, by the teachers, Messrs. S. F. Hansell, Levering, Keen, and Wilson being very helpful in this matter.

In October, 1869, the annual report showed expenses paid, \$1155; benevolent contributions, \$1601. S. F. Hansell was elected superintendent of the Boardman Mission, W. E. Burke of the Immanuel Mission, Dr. W. W. Keen of the main school. The literature at this time was chiefly "The Young Reaper."

In the winter of 1870 the lot at Twenty-third and Summer Streets, 60 by 48, was purchased for the Immanuel Mission at \$4 a foot—about \$4000; and in 1870 James S. Moore was elected its superintendent. A leader of music was also engaged at \$3 a week.

1871.—The school at this time had a wonderful set of working teachers; but the attendance was somewhat dis-

couraging; yet festivals, anniversaries, and mission work were pushed forward, and many souls were brought to the Saviour.

1872.—In January of this year each of the three schools became independent bodies, separate in their organization.

1874 to 1877.—“Debts all paid” is the entry I find in 1874. Of course, this did not mean the debt of service, which was continuous.

Allibone’s “Dictionary of Authors” was presented to Dr. Boardman in 1877.

During these years the teachers embrace the names of Seddinger, Moore, Brooks, Langton, Bussier, Hopper, Dean, Auner, O’Harra, Harris, Forepaugh, Levering, Wright, Inglis, Walraven, Wilson, Hanna, Farley, Schmoele. How many are still with us?

1876 to 1884.—During these years our school continued on its way, working quietly and successfully, adding continually from its numbers to the church “of such as were being saved.” The membership was well kept up. Our well-known and most faithful superintendent, Deacon T. S. Scott, put all his energy into the work, and, assisted by able and willing teachers, great good was done. The rooms were altered and better accommodations given.

Nor should our primary department, then known as the infant school, be forgotten. Mrs. Kennedy, Miss Brooks, Mrs. Spencer, working always faithfully, earnestly, and kindly—how lovingly do many of the scholars still cherish their words and labors!

The Centennial was celebrated by the school on Sunday-school day, June 23, 1876.

In October, 1877, Brother Wm. M. Wilson was elected superintendent, and took up the work with his usual energy, with magic lantern exhibitions, excursions, concerts, and even a visit to the House of Refuge.

The alterations to the school-room were completed in

1878. Our anniversary celebration was changed to May, in 1881.

Bible class 28, under the charge of T. Seymour Scott, was during these years in a most flourishing condition. Many of our most active workers came from its ranks. Its yearly reports were full of interest.

In 1884 our present Executive Committee was established, whose valuable efforts have since then relieved our superintendents of much care, and devised such ways and means that a sufficient, if not abundant, supply of funds has always been available for the school's uses and needs.

In October, 1888, Mr. William M. Wilson, after eleven years of faithful service, resigned the office, which was not filled until February, 1889, when Deacon William A. Levering was elected.

The school participated largely in the Jubilee exercises held on our pastor's twenty-fifth anniversary among us, on Sunday, May 5, 1889.

In October, 1889, a new Sunday-school Society was formed, differing from the ancient one in the fact that its membership was limited to the pastor of the church and the officers, teachers, and librarians of the school. Our Baltimore Avenue Mission was accepted in 1888, under the direction of Dr. Wayland.

In January, 1891, William A. Levering declined reelection as superintendent, and Dr. Howard B. Martin was chosen. During this period we lost a number of valuable members, and our school seemed to decline in interest and work, but individual efforts were none the less continuous and much good accomplished.

In October, 1892, Dr. Martin resigned, and Ernest L. Tustin was elected superintendent, an office which he has filled with so much acceptance and ability, and which he still holds.

In 1894 we note with sorrow the death of Mrs. Elizabeth W. Moore, one of the school's constituent members.

DR. WILLIAM W. KEEN	was superintendent from	1869 to 1870.
H. H. KIMBALL	" " "	1870 to 1872.
T. B. LANGTON	" " "	1872 to 1875.
T. SEYMOUR SCOTT	" " "	1875 to 1877.
WM. W. WILSON	" " "	1877 to 1888.

Many of us served from October, 1888, to February 10, 1889.

W. A. LEVERING served from February 10, 1889, to January, 1891.

DR. HOWARD B. MARTIN, January, 1891, to October, 1892.

E. L. TUSTIN, since November 20, 1892, with

BENJAMIN GITHENS and D. A. HUNTER (associate), April 25, 1895.

BETH EDEN BIBLE SCHOOL.

BY JOHN H. SCOTT.

How lovingly would I linger a while on the dear Beth Eden School, did time permit, as I look into the faces of these my brethren, who, over a quarter of a century ago (January 26, 1870), met together to consider the practicability of a Sunday-school, and who, for all these years, have worked unceasingly and unsparingly in the cause. Behold, their labors are written on the hearts of the living and the dead! Their spiritual children will rise up and call them blessed, and eternity only will reveal the extent of the work. Fellow-members and yet workers in the same old field are they. Here are some of the names: Githens, Hunter, Dukes, Macaltioner, William B. Knowles, Crowley, J. R. Speir, Charles T. Miller, A. D. Carroll, Craven, Way, Leach, Turner, Geyer, Bucknell, and Shumway of sainted memory.

Success followed their efforts. Dr. J. Wheaton Smith was the first superintendent and Benjamin Githens assist-

ant superintendent. They were always generous. I suppose few bodies of equal size ever gave more liberally. I find Library Fund, Fellowship Church, Macedonian Mission, Foreign and Home Mission, all most bountifully remembered.

October, 1871, J. Granville Leach was elected superintendent, and served until September, 1875. D. A. Hunter served from October, 1875, until October, 1879. Geo. Byron Morse was elected April, 1880. Then the calamity! Early in 1881, the great fire that destroyed our most beautiful edifice and left us homeless. We worshiped, and held the Bible school in Dr. Wiley's church, over the way. Sister churches were helpful. Gethsemane alone raised \$1000 for us, and still the work for God went on. We entered the new edifice in the fall of 1882.

The financial strain was heavy for refurnishing, new library, new books; but missions were never neglected. D. A. Hunter was again elected superintendent, with Benj. Githens, in October, 1884, and continued until the consolidation into the one First Church, bringing us back to the church of our own fathers and mothers.

I find in these years the workers to have been so many that it is impossible to name all: but added to the list already mentioned there were: Miss Mila Smith, Miss Robinson, Miss Dawson, Miss Brown, now Mrs. Michener, Mrs. Bucknell, Mrs. Bradley, Miss Wallace, Miss Shermer, Messrs. Hagen, Morrison, Walter Shumway, Ashworth, Fullaway, etc.

In April, 1895, occurred the happy consolidation of our school with that of Beth Eden, when, with the reelection of Mr. Tustin as superintendent, and Mr. B. O. Loxley as assistant, there were also elected our present most efficient associates, Benjamin Githens and D. A. Hunter. During this year we also had a large accession from the Tabernacle School, as their removal to West Philadelphia made it

most inconvenient for many to go with them. Earnest Christian fellow-laborers are they!

And now, with our primary department so skilfully led by Mrs. Tupper, our Chinese department by Mrs. T. Seymour Scott, our fine Bible Classes, our large attendance, and our prospects for increased service, we enter on our third century with hope, love, encouragement, and enthusiasm.

THE CHINESE DEPARTMENT OF THE BIBLE SCHOOL.

BY JOHN H. SCOTT.

This was started four years ago. It consisted of four teachers and four scholars; but it has been so blest that there are now forty teachers and fifty-two scholars. Four Chinese were baptized in 1898, so that we have now ten Chinese members.

Moreover, the interest has so grown that an evening school has been opened, with as many as thirty-six scholars and eighteen teachers. The great lack is a sufficient number of devoted teachers, for owing to the peculiar character of the work there ought to be one teacher to each scholar. If these are only secured, the work is sure to grow in importance and success.

“There is no need to go to foreign shores to be a missionary; an opportunity is afforded right here in our own church. Could you see the change which comes into the faces of these men, contrasting them as they first came to us, and after they have been enlightened and enlivened by these first glimmerings of gospel light, you would realize as never before the wondrous power of the Holy Spirit in transforming human character, and would esteem it a privilege indeed to labor in this department.”

Out of their poverty—for most of the scholars are laundrymen—these few pupils gave, in 1898, \$185.48, chiefly to aid in Christianizing their own native land.

The officers of the Chinese department are: Mrs. T. Seymour Scott, superintendent; James H. Bryant, associate superintendent; G. W. Jackson, superintendent of the Monday evening class; Miss Anna Sietz, treasurer.

THE HOME DEPARTMENT OF THE BIBLE SCHOOL.

BY JOHN H. SCOTT.

This was organized in 1890, and reorganized October 3, 1897, with 150 members. Its object is to give to those who are unable to meet with the school an opportunity to be in touch with its work by studying the lesson at home. It is most gratifying that so large a number—nearly one member in six of the whole church—should enter upon such a systematic study of the Bible. Mrs. Almena B. Bosson has charge of the work.

SATURDAY EVENING, DECEMBER 10.

HISTORICAL ADDRESS.

WILLIAM W. KEEN, M.D., LL.D.

(See page 13.)

SUNDAY MORNING, DECEMBER 11.

THE CHURCH OF THE PAST.

GEORGE DANA BOARDMAN, D.D., LL.D.

(See page 251.)

SUNDAY EVENING, DECEMBER 11.

THE CHURCH OF THE FUTURE.

KERR BOYCE TUPPER, D.D., LL.D.

(See page 271.)

HISTORIES
OF THE
ORGANIZATIONS
CONNECTED WITH THE
FIRST BAPTIST CHURCH.

HISTORIES OF THE ORGANIZATIONS CONNECTED WITH THE FIRST BAPTIST CHURCH.

THE WOMAN'S AUXILIARY.

The various woman's societies in the church, federated into the Woman's Auxiliary, January, 1897, are now fully organized under the name of the Woman's Auxiliary of the First Baptist Church, having as their "supreme object the cultivation of Christian character, and the advancement of the Lord's kingdom."

The officers are : President, Mrs. Kerr B. Tupper ; Vice-Presidents, Mrs. Dora E. Cobb and Mrs. Wm. Bucknell ; Recording Secretary, Mrs. Edward H. Clapp ; Treasurer, Miss Lydia M. Morgan.

I. THE DORCAS DEPARTMENT.

(See page 197.)

II. THE MISSIONARY DEPARTMENT.

For the purposes of the history, separate consideration must be given to the foreign and the home mission work, though at present they are consolidated.

(a) *Foreign Missionary Society*.—November 9, 1810, with the approval of Dr. Staughton, who met with them, sixteen women organized a Women's Missionary Society. They were an auxiliary to the Philadelphia Baptist Mission

Society, and in their first year they raised nearly \$250. There was also a Karen Society. Much of the early work was done by the Dorcas Society, as already stated.

February 26, 1873, largely as a result of a visit from Miss Haswell, a missionary from Burma, the Women's Foreign Missionary Society was organized. Mrs. Rev. Dr. Warren Randolph was its first president. The objects were—

“To aid in sending to foreign lands and sustaining single ladies who shall labor as missionaries among heathen women, train and superintend native Bible women, and open schools for girls.”

In spite of the panic of 1873, they raised \$100 the first year for Miss Haswell's work in Burma.

In 1874-75 Mrs. T. S. Foster and Mrs. Joseph F. Page were the presidents. In the latter year the Society became affiliated with the Women's Society in Boston, though the contributions and boxes were still sent to Miss Haswell. In 1877 the Carnation Band and the Coral Workers were organized among the children as an auxiliary, and contributed the next year \$125 for the work. In 1880 the Missionary Inquirers were organized by Mrs. Dr. W. W. Keen for the methodical study of foreign missions, and did a great service in arousing an intelligent interest in the subject.

In 1889 Mrs. J. N. Cushing succeeded Mrs. Page as president. In 1890 Miss M. V. Ashton succeeded to the office, and in 1891 Mrs. F. W. Tustin.

The work of the Society began in aiding Miss Haswell, then Miss Sands and others, and later widened its field so as to include Burma, India, Japan, China, and Africa, the Missionary Training School in this city, medical missionary work, a home for the children of missionaries, etc. What an amount of good done by a few women, whose hearts were in the work, who were often discouraged, but

who always rose above discouragement into the clear light of God's sure promises!

Since 1873 they have raised over \$14,000.

The present officers are: Chairman, Mrs. T. Seymour Scott; Chairman of Program Committee, Mrs. Francis W. Tustin; Chairman of Baby Band, Mrs. Ralph R. Gurley.

(b) *The Home Missionary Society*.—This Society was organized May 17, 1877, as a result of a stirring appeal May 1st by Major Ingalls on "Missionary Work among the Indians." Its name was the Women's Home Missionary Society of the First Baptist Church, and from the first it cooperated with the Women's Home Mission Society of Chicago. Miss Mary L. Bonney (afterward Mrs. Rambaut) was its first president. Mrs. D. L. Hopper, its first treasurer, served faithfully for twenty-two years, until the federation of all the women's work into the Women's Auxiliary.

The objects of the Society are—

"To promote the Christianization of homes by means of mission schools, etc., with special reference to the freedmen, Indians, and immigrant heathen population of our country."

Its work for the Indians has already been told in the history of the Woman's National Indian Association.

In 1844 Mrs. Washington Butcher became its president.

In 1885 Mrs. R. R. Gurley organized a Baby Band as an auxiliary to the work.

In 1892 Mrs. T. Seymour Scott was elected president, and since the federation of the women's societies has acted as chairman of this department.

The work of the Society is succinctly stated in its constitution, which has already been quoted. The good done by the money, boxes, clothing, etc., sent to all parts of our country, by the splendid work for the Indians, and the hardly less splendid work for the freedmen and our ignorant immigrants, by their educational and medical

missions, not only in the United States, but in Mexico and Canada, can never be estimated until the Lord Himself shall say, "Well done, good and faithful servants."

The money value of their contributions since 1877 has been over \$17,000.

The officers of the Society since 1897 are the same as those of the Foreign Missionary Society.

III. THE DEVOTIONAL DEPARTMENT.

Chairman, Mrs. Almena B. Bosson.

Monthly meetings of this department have been held at the close of the Dorcas, but the inconvenient hour and insufficient time have convinced all that some more favorable time should be chosen for the coming year.

IV. THE SOCIAL DEPARTMENT.

Chairman, Miss Mary O'Harra.

The Social Department has done its particular work admirably, and has added greatly to the pleasures and home feeling which surround us.

THE ANNIE C. INGLIS MEMORIAL.

This was the first auxiliary to the Board of Managers of the Philadelphia Home for Incurables. Its work has been partly described under that head. It was organized October 1, 1877. Its membership has always included others besides members of our church. Its present officers are: Honorary President, Mrs. Caroline C. K. Inglis; President, Mrs. Edward R. Fell; Vice-Presidents, Mrs. Weston Donaldson, Miss Rosalie G. Wilson; Treasurer, Mrs. Joseph C. Gill; Corresponding Secretary, Miss Annie I. Bower; Recording Secretary, Miss Jane Stewart Wilson.

BANNER CIRCLE OF KING'S SONS.

This arose from a desire on the part of the members of a Bible school class to do something to aid the needy. It was organized in 1891, and chose for its motto :

“ Do all the good you can,
To all the people you can,
In all the ways you can,
For Jesus' sake.”

Their badge is the usual Maltese cross, inscribed with the significant letters I. H. N.

The object of the Circle is to stimulate individual Christian growth, to encourage Christian activity, and to render assistance to the worthy. The last is chiefly done by giving Christmas dinners to deserving families who would otherwise be destitute of cheer at Christmas time. For this purpose, by dues, subscriptions, and entertainments, the Circle has raised over \$350 in the seven years of its useful life. They have given 132 Christmas dinners, besides distributing food, coal, clothing, etc.

The present officers are: Leader, Miss Bertha Ogden; Assistant Leader, Harry Vowel Miller; Secretary, Samuel Washington Hess; Treasurer, Arthur Harrison Clevenger.

The Guild Service.

I. THE GIRLS' GUILD.

This originated from the Young People's Society in 1892. It began under the direction of Miss Meta Jones. Its design was to furnish an attractive place in which girls could spend at least one pleasant evening in the week, and

thus draw them away from less desirable places of amusement.

A cooking class was organized by Miss Byerly, a class in English history by Miss Amy Jones, and other classes in fancy work, plain sewing, and dolls' clothing for the younger girls, and instruction was given on the organ and piano by Miss Huntley.

Later, a tourist class was conducted by Miss Pavey, a class in calisthenics by Miss Good, and one in stenography and typewriting by Misses Harris, Saville, and Olewine successively. Miss Annie English and Miss Harriet Stauffer have given instruction in music. Mr. Pennock has generously contributed flowers on many occasions.

In October, 1897, Mrs. Tupper became the leader. There are thirty-three members.

The present officers are: Directress, Mrs. Kerr B. Tupper; Treasurer, Miss Marian F. Van Ingen; Secretary, Miss Louise B. Henderson; Assistants, Miss Hattie T. Stauffer, Miss Marian F. Van Ingen, Miss Lizzie Wallace, Mrs. John T. Stauffer, Mrs. Mary Brown, Mrs. James H. Bryant, Mrs. Benj. D. West, Miss Louise B. Henderson.

II. THE BOARDMAN BOYS' GUILD.

This arose from an address given by Rev. Dr. Edward Judson in April, 1893. The committee, of which Rev. Dr. Wayland was chairman, and at whose instance the lecture was given, were greatly impressed with the need for such work, as the neighborhood of our church was fast becoming a business center. In May, 1893, a reading-room was opened for men, and the church parlors were provided with games for small boys. Though the experiment was a success so far as numbers were concerned, it was almost

impossible to obtain a sufficient number of workers to carry it on. In fact, had it not been for the personal zeal and efficient work of Mr. John H. McQuillen, it would have fallen to pieces. He was ably seconded by Misses Hansell, Woodruff, and Ogden, and Messrs. Hill, Wilson, and Tustin, with whom others, too numerous to mention individually, afterward became associated, and have done most efficient work.

The work of the Guild is entirely unsectarian, and includes the children of both Protestants and Catholics alike. Twenty-five boys have been brought into the Sunday-school. There is a library of from 200 to 300 books, a class in mechanical drawing, and two clubs, besides the regular departments of guild work. Entertaining talks, on "How We are Governed," "Bees," "Birds' Wings," etc., have been given; the birthdays of famous Americans are celebrated; and small savings are encouraged by a branch of the Theodore Starr Savings Bank. The personal influence of the Guild as to manners, dress, and refinement has been markedly beneficial. The average attendance has been fifty-eight. The present officers are: Head-worker, John H. McQuillen; Treasurer, Albert Hill; Secretary, Miss Laura Gendell; Registrar, Robert G. Wilson; Members of the Committee, Miss Lillian Kennedy, Miss Penny-packer, Miss Charlotta J. Stauffer, Miss Ida Timmins, Miss Jennie Timmins, Miss Mary R. Hansell, Miss Florence B. Scott, Miss Laura Gendell, Miss Grace Gendell, Miss Agnes Gendell, Frank E. Martin, John H. McQuillen, Albert Hill, Alan Calvert, Charles H. Clevenger, Arthur H. Clevenger, George R. Kurrie, Samuel W. Hess, George L. Hess, David S. Gendell, Jr., R. Graffen Wilson, Benjamin G. Weston, J. William Clegg.

THE HELPING CIRCLE OF KING'S DAUGHTERS.

The Helping Circle of King's Daughters was organized in October, 1894, by Mrs. Margaret T. O'Harra.

It is composed of young girls from the church and Sabbath-school. Its object is to help the poor and destitute of the church and community, and thus, by aiding the material welfare, help also the spiritual nature, and win souls to Christ.

Entertainments of various kinds have been given, and the proceeds resulting therefrom have aided in purchasing Christmas dinners and other comforts for the poor.

Last summer a dime was given to each girl, to be increased as best she could. By the autumn these dimes had grown to ten dollars, to which friends added ten more, and ten needy families were supplied each with a Christmas dinner, for which, with "Tiny Tim," they would gladly exclaim "God bless us all."

BAPTIST BOYS' BRIGADE, COMPANY D.

Company D, Baptist Boys' Brigade, was organized in March, 1894, in the Tabernacle Baptist Church; the charter membership about fifteen. Mr. George A. Dougherty and Mr. Hiram Horter, Jr., were in charge. The membership increased to fifty in a short time. First officers: Captain, Thomas Horter; First Lieutenant, Benjamin Gilbough; Second Lieutenant, Edward Bowen.

1895.—The company went into camp at Gordon Heights with the City Baptist Boys' Brigade, and had in all about 300 boys. They were visited by the Governor of Delaware and his staff, which was felt to be quite an honor.

1896.—Went to camp, at Stone Harbor, N. J. At this

camp one of the important features was the effective religious meetings, at which a number of conversions were reported.

1897.—Camped at National Park. This was the best camp from a military standpoint. A day's march of fifteen miles was one of the features. Another, the testimony meetings, at which quite a number of the boys took part.

1898.—The camp was also at National Park. Mr. George W. Hughes, Chaplain of the Camps, is very effective in the Brigade work, and exerts a splendid influence over the boys.

At all our meetings a portion of the Bible is read in the hearing of all the boys, and prayer offered, concluding with the entire company offering the Model Prayer.

Each boy, on entering the company, must promise to refrain from the use of tobacco and profanity, and that he will attend some Sunday-school, and we believe that to this promise they conform.

Of course, the meetings are not of the character that would have any special effect in the boys' conversion. The boys come for an evening's enjoyment and exercise in the use of the musket, and they are required, so far as practicable, to obey orders, as is required of a soldier in the service of the United States.

The Brigade is, in short, used as a means to the end the Sunday-school has in view, and we believe that with a boy full of life and mischief, much is accomplished if only he is kept out of the streets in the evenings.

When the Tabernacle Church moved to West Philadelphia, Company D transferred its headquarters and its allegiance to the First Church, where it has drilled ever since.

Its membership is thirty-five.

Its President is Benjamin G. Weston. Its Commander, Major Edward I. Bowen.

YOUNG PEOPLE'S SOCIETY FOR CHRISTIAN CULTURE.

This new organization, formed by the pastor in 1897, has in view particularly the development of youth in three directions—namely, sociability, knowledge, and spirituality. It cordially invites any and all young people, especially those of the First Baptist Church and congregation, to meet the pastor in the lecture-room of the church on the first three Tuesdays of each month (and occasionally on the fourth Tuesday, at receptions), for song and prayer service, social contact, and the study of God's movements in history as revealed in the Scriptures and post-Apostolic Church history.

There will be no formal organization, the pastor appointing officers and committees as the development of the work and the guidance of the Spirit may dictate.

The following plan of spiritual recreation and of study is suggested :

7.45-8.00, Song Service ; 8.00-8.20, Prayer Service ; 8.20-9.00, Lecture and Study.

Lectures have been given on " The Graphic Art," " The Picturesque Orient," " Constitutional Law," " The Problem of the City," " Astronomy in the Bible," etc.

The pastor has suggested a list of books for their use.

THE MEN'S LEAGUE FOR SOCIAL SERVICE.

(This has already been described on page 198.)

Organizations in Beth Eden.

WOMAN'S WORK IN BETH EDEN CHURCH.

At the close of the morning service in Beth Eden Church, December 31, 1871, a meeting of the ladies was held for the purpose of organizing a Foreign Missionary Society. Miss Anable presided, and introduced Miss Haswell, who stated that the object in forming the Society was to aid the Women's Baptist Foreign Missionary Society in its work of giving the gospel to women in heathen lands.

The following officers were elected: Mrs. A. F. Chesebrough, President; Mrs. J. H. Geyer, Treasurer; Miss S. C. Dewey, Secretary.

Miss Haswell requested that the contributions for the first year might be given toward erecting a building for her school in Burma.

Mrs. Chesebrough continued as president until 1876, when she resigned, and Miss Anable was elected president. This was the only change in the officers of the Society until it united with that of the First Church in 1895.

The first year the collections amounted to \$211.50, including four life memberships. Meetings were held monthly for business. To promote a knowledge of missionary work, several members reported at each meeting the latest intelligence from different parts of the foreign field. Returned missionaries were invited to give their own experiences, which always created greater interest than a written description. Among those to whom we were indebted were Miss Haswell, Mrs. Bailey, Mrs. Binney, Mrs. Knowlton, Miss Fielde, Mrs. Downie, and Mrs. Cushing.

For several years the money raised by the Society was devoted to Miss Haswell's school; afterward it was sent

to the general fund of the Women's Foreign Missionary Society until 1884. In February of that year Mrs. Downie, of Nellore, met the ladies of the Society, and explained to them the work of the native Bible women; all present were so much interested that they expressed a desire to support a Bible woman, and Mrs. Downie recommended Krishnalū as one of the most efficient. The Society voted to support her, and continued to do so for ten years. Krishnalū sent several touching letters, and Mrs. Downie kept the society informed of her work. In October, 1894, Krishnalū passed from her earthly labors to her heavenly rest. Dr. Downie wrote that this was the most severe blow the Nellore station had sustained for many years. Krishnalū was no ordinary helper; while her work was chiefly among the women, her ability and zeal as a preacher could hold a village crowd spellbound as she poured out her soul in earnest appeal to them to flee to Christ, the only Saviour. Mrs. Downie said she felt as if she had lost her right hand, as Krishnalū had been such an efficient helper in all departments of her work among the Telugu women. Truly, those who contributed to her support should feel that it was a blessed privilege to assist so earnest a disciple of the Lord.

The Dorcas Society met once a week to make garments for the poor until Beth Eden was destroyed by fire, January 31, 1881. For a year the meetings were discontinued, but after the church was rebuilt they were resumed. The Dorcas Society worked chiefly for the poor children in the Sunday-school until the Home Mission Circle was organized, when the work was extended, the members of the two societies uniting in preparing clothing for the needy outside of our own city. Boxes and barrels were sent to ministers settled in destitute places in the West, and clothing and basted work to home missionaries, especially to those stationed in the South. Miss Jones, Miss Jackson,

Miss Addie Morris, Miss Seils, and others received boxes. The members of the Circle also had the pleasure of meeting these missionaries and hearing of their efforts to relieve the poor and to educate the ignorant and degraded. Miss Morris related how she had been led to work for her people; she told of the lack of comfortable accommodations and of the necessity for putting up a school building in which she could live, for her health had suffered seriously from occupying damp rooms. Her simple story of what she had accomplished, and her devotion and earnestness impressed all who heard her, and the members of the Circles and Bands subscribed over \$100 for her.

In November, 1893, at the meeting of the Home Mission Union, Mrs. Perry read a letter from Mrs. Mather, of Beaufort, S. C., telling of the dreadful destitution of the colored people who had lost everything, their homes having been swept away by the terrible storms which had prevailed on the coast. All the Circles were requested to aid Mrs. Mather.

Dr. Beckley was very much interested in this appeal, and thought many persons in the city would like to send articles if they knew of the suffering of these homeless people. He gave notice through the daily papers that all donations sent to Beth Eden would be gladly received and forwarded. The result was that great quantities of clothing, bedding, and household utensils were sent to the church by members of all denominations, and ten large boxes and three barrels were packed and sent to Mrs. Mather. Part of the money collected each year by the Home Mission Circle was devoted to special objects, but the larger portion was sent to the Women's Home Missionary Society for its general work.

The Nanna Wilson Circle, composed of young ladies, was organized in 1887 by Mrs. William Bucknell, who was the president.

They contributed to the support of Miss Wilson, and spent much time in making useful articles to fill the boxes which they sent her. They did not limit their efforts to the foreign field, but sewed for the Baptist Orphanage, basted work for the Industrial schools, and devoted part of their funds to home missions.

Many of the earnest workers in the Beth Eden societies have passed away. They rest from their labors, but the work must go on until every woman shall hear the gospel.

SARAH C. DEWEY,

Secretary of Beth Eden Missionary Society.

THE WHATSOEVER CIRCLE OF KING'S DAUGHTERS.

This was organized November, 1893, and immediately joined the International Order of King's Daughters.

The object of the Society is to develop spiritual life, and to stimulate Christian activity. Its motto is, "Whatsoever thy hand findeth to do, do it with all thy might." It organized with twelve members, but soon increased to nineteen.

The first officers chosen were: Leader, Mrs. Bradley; Secretary, Miss M. J. Robertson; Treasurer, Mrs. I. W. Hagen. The purpose of the Circle has been to help the poor and needy wherever found, especially families and individuals not reached by other organizations. The members have the privilege of calling attention to any case of want or distress that they may hear or know of, and in every worthy case help is given, the members always responding most cheerfully. The funds are chiefly raised by monthly dues, and sometimes by voluntary contributions. Much good has been accomplished in the past, in a very quiet way. Coal and baskets of provisions have been sent to needy ones. Children have been provided with suitable

clothing, the sick materially assisted, and heavy burdens lightened by sympathy and help.

The Circle was reorganized at the First Baptist Church March 30, 1896, with a smaller membership. Notwithstanding the small membership and the few meetings that were held in the years 1896 and 1897, the members were active in good works.

MRS. I. W. HAGEN.

Organizations in the Immanuel Mission.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

October 14, 1891, the Young People's Society of Christian Endeavor of Immanuel Chapel was organized with twelve members. At the present time there are fifty of us working together for Christ and the Church. Untold blessing has come to the church through the Christian Endeavor Society. Each has in his own way striven for the furtherance of God's kingdom. This singleness of endeavor has effected closer fellowship among us, and union with our great Helper and Guide.

"Deny thyself, take up thy cross and follow me." We have tried to follow this command of our Master. One week each year is set apart as a time for self-denial. The money obtained is given to the support of a worker in the foreign field.

Our Flower Committee does excellent work. For years bouquets have been distributed every Sabbath among the sick ones. Accompanying the flowers is a verse of Scripture or of poetry.

On several occasions we have been represented in the great International Conventions, and our delegates have come back with interesting reports, renewed energy, and with power to stimulate us all to better Christian work.

MISS GERTRUDE M. GREEN.

IMMANUEL MISSIONARY CIRCLE.

This was organized March 8, 1893, by Mrs. Cushing, of the Philadelphia Training School, with a membership of twelve.

The Circle has interested itself in both home and foreign mission work, dividing the money received at each meeting equally. In addition to this the members of the Circle and congregation contribute two cents a week toward foreign missions. Our incidental expenses, such as freight, our annual apportionments to the Women's Home and Foreign Mission Societies, etc., are covered by the proceeds of our "Apron Fund." During the first year, while the membership was yet small, we supported a child in an African school.

Our home work has been varied—helping the Training School, the Baptist Orphanage, the Kensington sufferers, and this year remembering our sick soldiers in one of the Philadelphia hospitals.

The Circle holds its meetings on the third Tuesday of each month, at which time the members sew, sometimes for the Orphanage, and at different times have prepared work for the use of Miss Reeside, who is working among the Kiowa Indians. We have now thirty-six members on our roll. The meetings are well attended and full of interest.

MISS LOUISA B. ANDERSON,
President.

THE JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR.

This was organized October, 1893, with Miss Gertie Green as President, and a membership of thirty-five. This Society has been, and is, a great help to the work of our chapel and to the distressed. Its record is one of good deeds, fragrant with the love of Christ.

A week of self-denial yields annually enough money to pay for the education of a native Burmese Christian. Every Sunday morning the Society sings at the regular church service. Every Sunday, until this year, we have carried gifts of flowers to the sick.

The Society has at present forty-two members, and its officers are as follows: Superintendent, Mrs. Harry J. Moore; Assistant Superintendent, Miss Sara J. Bennett; Organist, Mr. David J. Bennett; Secretary, Miss Elizabeth C. McClintock.

MRS. HARRY J. MOORE,
Superintendent.

JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR, No. 2,

Was organized April 14, 1894. The children are taught to sew cards that illustrate the lesson. They are also taught the "Pearl Verses" and the Commandments. We have a membership of forty.

MRS. JOSEPH MONROE,
Superintendent.

FARTHER LIGHTS MISSION CIRCLE.

On June 12, 1897, Miss Patton, Secretary of the Junior Work, and twelve girls, met in our chapel, and after a very careful explanation of the objects and purposes of the

organization, the Farther Lights Circle was organized, with the following officers: President, Mrs. W. S. Elliott; Vice-President, Miss Sara J. Bennett; Secretary, Miss Elizabeth McClintock; Treasurer, Miss Mamie Hufnell.

Since its organization the Circle has met one evening each month and taken up the studies arranged by the general Society. Part of the evening has been spent in sewing for home missionary work. The Circle is a great help to the young ladies and a blessing to the church.

MRS. W. S. ELLIOTT,
President.

APPENDIX.

APPENDIX A.

SUMMARY OF FAITH, COVENANT, CHARTER, AND BY-LAWS

OF

THE FIRST BAPTIST CHURCH

OF THE

CITY OF PHILADELPHIA.

1896.

NOTE.—We publish the following outline of our religious faith, not to add to or take from anything in the Scriptures, but simply to set forth, in a concise form, our views of Christian faith and practice, for the knowledge and approval of those who may propose to become members of the Church.

This summary agrees in substance with the Confession of Faith adopted by the Philadelphia Association in 1742, and approved by this Church.

SUMMARY OF FAITH.

I. THE SCRIPTURES.

We believe that the books of the Old and New Testaments, regarded by the mass of Protestant Christians as inspired and canonical, contain the revealed will of God to man; that these writings constitute the only reliable sources of information on all the great questions which affect our spiritual and immortal

interests; and that these furnish the only infallible standard of faith and practice in all matters of religion.

2 Timothy iii : 16. Psalms xix : 7. 2 Peter i : 20, 21. Isaiah viii : 20.

II. THE EXISTENCE OF GOD.

We believe that there is one living and true God, infinite in being and perfection, the Creator, Preserver, and Disposer of all things; that there are three distinct and co-equal persons in this one God,—the Father, the Son, and the Holy Ghost.

Isaiah xiv : 5. 1 John v : 7.

III. THE CREATION AND FALL OF MAN.

We believe that God created man in His own image, pure and upright; that our first parents fell from this original state by their transgression of the Divine Law; that in consequence of that transgression their descendants of the whole human family have been made sinners and placed in a state of guilt, condemnation, and wrath.

Genesis i : 27. Romans v : 18, 19. Romans iii : 9-12.

IV. THE PLAN OF SALVATION.

We believe that through His boundless compassion and sovereign grace, irrespective of anything in man, God has devised and published a glorious plan of recovery and salvation—a plan by which the entrance of sin into the world shall be finally overruled to His own glory.

John iii : 16. Romans v : 20.

V. THE MEDIATOR.

We believe that Jesus Christ, the Son of God and the Son of Man, uniting in Himself both the Divine and human nature, is the great and only Mediator between God and men; that His work of atonement and everlasting righteousness constitutes the only ground of reconciliation with God.

1 Timothy ii : 5. Isaiah liii : 5. Hebrews vii : 25.

VI. THE GRACIOUS PURPOSE OF GOD.

We believe that it was the gracious purpose of God before the foundation of the world that no uncertainty should attend this plan of salvation, but that “a seed” should be given to the Redeemer, “to the praise of the glory of His grace.” We believe that this sovereign purpose and electing grace of God, as stated in the Bible, is in harmony with the position of man as a free and responsible creature of God, and perfectly consistent with the diligent use of all the appointed means of grace.

2 Thessalonians ii : 13, 14. Romans viii : 30. 2 Peter i : 10. 2 Timothy i : 8, 9. Philippians ii : 12.

VII. THE WORK OF THE HOLY SPIRIT.

We believe that the great change, called in the Scriptures regeneration, and all subsequent progress in the Divine life, is accomplished through the gracious influence of the Holy Spirit—an influence exerted in coöperation and harmony with the preaching of the Gospel and the diligent use of the appointed means.

John iii : 5. 2 Corinthians v : 17.

VIII. REPENTANCE AND FAITH.

We believe that repentance toward God, and faith in our Lord and Saviour Jesus Christ, are essential to a participation in the benefits of redemption. We understand by faith a firm persuasion and cordial reception of “the truth as it is in Jesus”—a reliance of the soul on Him, as our Prophet, Priest, and King, leading to entire and implicit obedience.

By repentance we understand that godly sorrow for sin which humbles the soul before God, and insures reformation of life.

John i : 12. Acts xvi : 31. 2 Corinthians viii : 10.

IX. GOOD WORKS.

We believe that it is the duty of believers to maintain good works; that these are the proper and legitimate fruits of the Spirit, and the most reliable evidences of conversion.

Titus iii : 8. James ii : 17, 18.

X. PERSEVERANCE.

We believe that all who are truly converted to God will be kept by His almighty power through faith unto salvation.

Philippians i : 6. John x : 27, 28. Romans viii : 38, 39.

XI. THE VISIBLE CHURCH.

We believe that each body of baptized believers which holds forth the Word of Life, and maintains the ordinances of the Gospel, constitutes a visible Church of Christ.

I Corinthians i : 2. I Corinthians xi : 2.

XII. OFFICERS OF THE CHURCH.

We believe that these are comprised under the two specific orders of Bishops, Pastors, or Elders, and Deacons, whose respective duties are defined in the New Testament.

Philippians i : 1. I Timothy iii.

XIII. ORDINANCES OF THE CHURCH.

We believe that the two institutions of Baptism and the Lord's Supper constitute these ordinances and that these are to be faithfully maintained by all true Christians.

Christian Baptism we believe to be the immersion of the body in water, in or into the name of the Father, the Son, and the Holy Ghost ; that this is to be administered only on a profession of faith on the part of the person baptized, and is, in every instance, to be regarded as a pre-requisite to the observance of the Lord's Supper.

The Lord's Supper we regard as an institution appointed by the great Head of the Church, in which we commemorate His death, offered and accepted as a sacrifice in our behalf—the commemoration consisting in partaking of the bread and wine, the emblems of His body and His blood.

We believe that these ordinances are positive institutions, fixed by the Head of the Church, and, therefore, to be faithfully

kept and observed by His people, without alteration, to the end of time.

Matthew xxviii : 19. Mark xvi : 15-19. Romans vi : 4. Colossians ii : 12. John iii : 2. Matthew iii : 6. Mark i : 9. Acts viii : 35-39. I Corinthians xi : 26. Acts ii : 42.

XIV. THE CHRISTIAN SABBATH.

We believe that the first day of the week has been constituted by our Saviour's resurrection, and by Apostolic sanction, the Christian Sabbath ; that this day is to be sacredly devoted to religious purposes, and, like the Ordinances of the Gospel and the Preaching of the Word, to be observed to the end of the world.

Acts xx : 7. Exodus xx : 8.

XV. THE RESURRECTION AND FINAL JUDGMENT.

We believe that "God has appointed a day in which He will judge the world in righteousness" ; that "the hour is coming when all that are in the graves shall hear the voice of the Son of Man, and come forth, some to the resurrection of life, and some to the resurrection of damnation" ; that Christ will come to conduct His people to that kingdom "prepared for them from the foundation of the world," and to consign His enemies to that "everlasting punishment prepared for the devil and his angels."

Acts xvii : 31 ; xxiv : 15. Matthew xxv : 41.

COVENANT.

Believing that we have been redeemed by the LORD JESUS CHRIST, and by the power of the Holy Spirit have accepted Him as our Saviour, we do now solemnly covenant with each other—

That, God enabling us, we will strive together in brotherly love for the promotion of His Cause and the development of our Christian character, exhorting and admonishing one another as occasion may require, participating in each other's joys, and endeavoring with tenderness and sympathy to bear each other's burdens and sorrows ;

That we will, by attendance at the regular meetings of the Church, sustain the public worship of Almighty God, and will cheerfully contribute of our means for the maintenance of a faithful Gospel ministry among us, for the relief of the poor, and for the various objects of Christian benevolence ;

That we will regularly observe private and family devotion and endeavor to bring up those who may be under our care in the nurture and admonition of the Lord ;

That we will, in our business and social relations, seek to maintain an upright and Godly life, and, by example and effort, to win souls to Christ, striving at all times to live to the glory of Him who has called us out of darkness into His marvelous light.

Now the *God of Peace*, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

THE ACT OF INCORPORATION OR CONSTITUTION OF THE RELIGIOUS SOCIETY OR CONGREGATION OF BAPTISTS KNOWN BY THE NAME OF "THE FIRST BAPTIST CHURCH OF PHILADELPHIA, MEETING FOR WORSHIP IN SECOND STREET, BETWEEN HIGH AND MULBERRY STREETS," WITH ALL ITS AMENDMENTS AND ALTERATIONS BROUGHT DOWN TO DECEMBER 11, 1898.

ACT OF INCORPORATION.

Pennsylvania, SS.

In the name and by the authority of the Commonwealth of Pennsylvania.

[Signed]

J. ANDREW SHULZE.

[GREAT
SEAL.]

J. ANDREW SHULZE,

GOVERNOR

of the said Commonwealth,

[STATE COAT
OF ARMS.]

To Calvin Blythe, Esquire, Secretary of the said Commonwealth, SENDS GREETINGS: Whereas, it has been duly certified to me by Amos Ellmaker, Esquire, Attorney General of the said Commonwealth, and by John B. Gibson, Esquire, Chief Justice, and Molton C. Rogers and Charles Huston, Esquires, Assistant Justices of the Supreme Courts of Pennsylvania, that they have respectively perused and examined the Annexed Act or Instrument for the Incorporation of "The First Baptist Church of Philadelphia, meeting for worship in Second Street, between High and Mulberry Streets," and that they concur in opinion, that the objects, articles, and conditions therein set forth and contained are lawful.

Now know you that in pursuance of an Act of the General Assembly, passed the 6th day of April, in the year of our Lord one thousand seven hundred and ninety-one, entitled "An Act to confer on certain associations of the Citizens of this Commonwealth the powers and immunities of corporation or bodies politic in law," I have transmitted the said Act, or instrument of incorporation unto you, the said Calvin Blythe, Esquire, Secretary, as aforesaid, hereby requiring you to enrol the same at the expense of the applicants, to the intent that according to the objects, articles, and conditions therein set forth and contained, the parties may become and be a corporation and body politic in law and in fact, to have continuance by the name, style, and title in the said instrument provided and declared.

Given under my hand and the GREAT SEAL of the State, at Harrisburg, this sixteenth day of May, in the year of our Lord, one thousand eight hundred and twenty-nine, and of the Commonwealth the fifty-third.

By the Governor,

C. Blythe, Secy. of the Comth.

CHARTER.

ADOPTED 1828 ; RECORDED MAY 16, 1829.

CONSTITUTION of the Religious Society or Congregation of Baptists known by the name of the First Baptist Church of Philadelphia, meeting for worship in Second Street, between High and Mulberry Streets.

ARTICLE I.

This Society, consisting of all such persons as are now, or may hereafter be admitted members thereof, shall be incorporated under the name and style of "The First Baptist Church of Philadelphia, meeting for worship in Second Street between High and Mulberry Streets," to have perpetual succession, and to take, hold, and enjoy lands, tenements, and hereditaments, rents, annuities, and franchises, and any sum and sums of money, and any manner and portion of goods and chattels : Provided, that the clear yearly value or income of the real estate held by them, and the interest of money by them lent, shall not exceed the sum of five hundred pounds.

ARTICLE II.

The secular affairs of said Church shall be committed to the management of a Board of fifteen Trustees, who shall be elected annually, by ballot, from among the members of said Church, on the second Monday of January in each and every year, at the Meeting House of said Church, in Second Street between High and Mulberry Streets, in the City of Philadelphia, and who shall hold their offices for one year, and until others are chosen in their place : *Provided*, That if during the said year they or any of them should be excluded or suspended from the privileges of said Church, for any cause whatsoever, they shall cease to be Trustees, and their places may be filled in such manner as may be provided for in the By-Laws, until the next regular election of Trustees : *Provided*, also, That if the election shall not

take place at the time appointed, the failure shall not operate to destroy this Charter, but the election shall be held at the said place as soon thereafter as may be convenient ; and the Trustees who may then be in office shall continue to perform the duties thereof until their places shall have been supplied.

ARTICLE III.

The duties, powers, and functions of the Trustees herein mentioned, and of all those who may be hereafter appointed, the mode of supplying vacancies in office ; the times of meeting of said corporation ; the number which shall constitute the quorum at the meetings of the corporation, and of the Trustees ; and all other concerns of the said corporation shall be regulated by the By-Laws of the same, hereafter to be made, and which the said corporation is hereby authorized and empowered to make : Provided that the said By-Laws shall not be inconsistent with this constitution, the Constitution or laws of the State of Pennsylvania or of the United States.

ARTICLE IV.

The following members shall be Trustees, to act until an election shall be held by the corporation, to supply their places—viz. : William Duncan, John Davis, Elijah Griffiths, David Weatherly, Henry Benner, Thomas Brown, William S. Hansell, Thomas Wattson, William Moulder, David Johns, Jesse Miller, Benjamin R. Loxley, John Mulford, Jr., James Bird, and William S. Cleavinger.

The above Charter bears the signatures of eighteen “ members of the association ”—viz. :

Jno. M. Michael, Nicholas Harris, Rob. W. Mill, John Reeds, Albert S. Beatty, Joseph Morris, Joseph Shermer, James Beesley, Joseph Cox, Jno. C. Dyer, Peter O. Benner, John Hanna, Elias Reynolds, James Williams, W. T. Brantley, Andrew Puynos. B. Rush Rhees.

Certified by the Attorney General.

November 25, 1828.

AMENDED CHARTER

AS ADOPTED JANUARY 10, 1853. RECORDED APRIL 2, 1853.

“ARTICLE I.

“This Society, consisting of all such persons as are now or may hereafter be admitted members thereof, shall be incorporated under the name and style of ‘The First Baptist Church of the City of Philadelphia,’ to have perpetual succession, and to take, hold, and enjoy lands, tenements, and hereditaments, rents, annuities, and franchises, and any sum and sums of money and any manner and portion of goods and chattels, and the same to sell, alien, demise, charge, mortgage, incumber, or otherwise dispose of, and also to make a common seal, and the same to alter or break at their pleasure: *Provided*, That the clear yearly value or income of the real estate held by them, and the interest of money by them lent, shall not exceed the sum of five hundred pounds.

“ARTICLE II.

“The secular affairs of said Church shall be committed to the management of a Board of fifteen Trustees, who shall be elected annually by ballot from among the members of said Church, on the Monday immediately following the second Sabbath of January in each and every year, and who shall hold their offices for one year and until others are chosen in their places: *Provided*, That if during the said year they or any of them should be excluded or suspended from the privileges of said Church for any cause whatsoever, they shall cease to be Trustees, and their places may be filled in such manner as may be provided for in the By-Laws, until the next regular election of Trustees: *Provided*, also, That if the election shall not take place at the time appointed, the failure shall not operate to destroy this charter, but the election shall be held as soon thereafter as may be con-

venient ; and the Trustees who may then be in office shall continue to perform the duties thereof until their places shall have been supplied.

“ARTICLE III.

“The Trustees shall have power to purchase any property for the use of the Corporation and in their discretion mortgage or otherwise incumber the same, under the direction of the Society ; also to sell pews and give sufficient assurances for the same, to rent pews, to collect pew-rents, receive the public collections, keep the House of Worship in repair, provide for the payment of the debts of the Corporation, and pay the salaries of the Pastor, Organist, and Sexton, and all other the duties, powers, and functions of the Trustees herein mentioned and of all those who may be hereafter appointed, not specially enumerated ; the mode of supplying vacancies in office, the times of meeting of said Corporation, the numbers which shall constitute the quorum at the meetings of the Corporation and of the Trustees, and all the other concerns of the said Corporation shall be regulated by the By-laws of the same, hereafter to be made, and which the said Corporation is hereby authorized and empowered to make : *Provided*, That the said By-Laws shall not be inconsistent with this constitution, the Constitution or laws of the State of Pennsylvania or of the United States.

“ARTICLE IV.

“The presiding officer for the time being, of the Board, shall have the custody and affix the seal of the Corporation attested by his signature and that of the Secretary, to all contracts, deeds, obligations, notes, or other instruments whereby the said Corporation may become bound or indebted, and to such other certificates and testimonials as the Board may direct, and all pews shall be held by the purchasers subject to such yearly rent, restrictions, regulations, and rules of transfer as the said Board may enact.

“ARTICLE V.

“The following members shall be Trustees to act until an election shall be held by the Corporation to supply their places, viz. :

William S. Hansell, Thomas Wattson, John C. Davis, James M. Bird, Charles H. Auner, Benjamin R. Loxley, Thomas S. Foster, Standish F. Hansell, John A. Gendell, Washington Butcher, Isaac H. O'Harra, Edwin Hall, Lewis T. Walraven, Stephen A. Caldwell, and John F. Forepaugh."

AMENDMENT.

ADOPTED OCTOBER 18, 1889. RECORDED NOVEMBER 29, 1889.

"ARTICLE II.

"The secular affairs of said Church shall be committed to the management of a board of fifteen Trustees, the majority of whom shall be lay members and citizens of the State of Pennsylvania, five of whom shall be annually elected by ballot from among the members of the said Church on the Monday immediately following the second Sabbath of January in each and every year, and who shall hold their office for three years, or until others are chosen in their places:

"*Provided*, That at the first election ensuing under this article there shall be elected the entire fifteen, who shall thereupon determine by lot which five shall serve for two years and which five shall serve for three years:

"*And Provided*, That if, during the said term, they, or any of them, shall be excluded or suspended from the privileges of said Church for any cause whatever, they shall cease to be Trustees, and their places may be filled in such manner as may be provided for in the By-Laws until the next regular election of Trustees:

"*And Provided*, That if the election of Trustees shall not take place, in any case, at the time appointed, the failure shall not operate to destroy this charter, but the election shall be held as soon thereafter as may be convenient, and the Trustees who may then be in office shall continue to perform the duties thereof until their places shall have been supplied."

CONSOLIDATION OF THE BETH EDEN BAPTIST CHURCH AND THE FIRST BAPTIST CHURCH.

AMENDED CHARTER AS ADOPTED MARCH 1, 1895. RECORDED APRIL 13, 1895.

By decree of the Court of Common Pleas, No. 2, of Philadelphia County (as of December Term, 1894, No. 1225), entered on the 13th day of April, 1895, the Beth Eden Baptist Church of Philadelphia was consolidated and merged into The First Baptist Church of the City of Philadelphia, with all its rights, privileges, properties, franchises, powers, and liabilities, and the charter of the latter—originally enrolled in the office of the Secretary of the Commonwealth at Harrisburg, on May 16, 1829; amended April 2, 1853; again amended November 29, 1889—was further amended, the terms, limitations, and powers to be had and enjoyed by the said corporation upon and after consolidation being as follows:

“*First*: The name of the said corporation shall, as heretofore, be ‘The First Baptist Church of the City of Philadelphia,’ under which name it shall have perpetual succession and shall, without further conveyance, take, have, hold, occupy, and enjoy all the property of every kind and description now vested in the said ‘The Beth Eden Baptist Church of Philadelphia,’ and shall also have, hold, occupy, and enjoy all the property now held or owned by the said ‘The First Baptist Church of the City of Philadelphia,’ and such other property as may hereafter be acquired for its purposes, not exceeding the amount limited by law, which property now owned by either of said present corporations or hereafter to be acquired shall be subject to the control and disposition of the lay members of the Church. The said corporation shall also have all other powers conferred by

the several statutes regulating such corporations or otherwise incident thereto.

“*Second*: The purpose for which the corporation shall exist is the worship of Almighty God according to the faith, discipline, usages, and forms of regular Baptist Churches; and the membership thereof shall consist of the present members of the said ‘The First Baptist Church of the City of Philadelphia’ and of the said ‘The Beth Eden Baptist Church of Philadelphia,’ and of such other persons as may from time to time be admitted to membership in such manner as may be prescribed by its By-Laws. It shall, nevertheless, have power to expel and exclude members for such just and legal causes and in such just and legal manner as may be prescribed by the By-Laws.

“*Third*: The secular affairs of said Church shall be committed to the management of a Board of fifteen Trustees, at least two-thirds of whom shall be lay members of the Church and citizens of the State of Pennsylvania, and the remainder, being not more than one-third of the entire number, may be members of the congregation who are not members of the Church. Five Trustees shall be annually elected on the Monday immediately following the second Sabbath of January in each and every year, and shall hold their office for three years, or until others are chosen in their places.

“*Provided*, That if during the said term any of said Trustees shall be excluded or suspended from the privileges of said Church for any cause whatever, or shall cease to be members of said Church or congregation, they shall cease to be Trustees, and their places may be filled in such manner as may be provided for in the By-Laws until the next regular election of Trustees:

“*And Provided*, That if the election of Trustees shall not take place in any case at the time appointed, the failure shall not operate to destroy this charter, but the election shall be held as soon thereafter as may be convenient, and the Trustees who may then be in office shall continue to perform the duties thereof, until their places shall have been supplied. The members of the Board of Trustees who have been chosen are as follows, and

at the first meeting of the said Board held after consolidation they shall determine by lot which five of their number shall serve until the annual Church election in 1896, which five shall serve until the annual Church election in 1897, and which five shall serve until the annual Church election in 1898:

<i>Names.</i>	<i>Residences.</i>
W. A. LEVERING,	1817 Vine Street.
W. W. KEEN,	1729 Chestnut Street.
B. O. LOXLEY,	1516 Green Street.
T. SEYMOUR SCOTT,	434 N. Thirty-third Street.
W. H. FORD,	1622 Summer Street.
HOWARD B. MARTIN,	1724 Green Street.
ERNEST L. TUSTIN,	Forty-first and Elm Avenue.
MATTHEW SEMPLE,	1902 Chestnut Street.
BENJAMIN GITHENS,	327 S. Sixteenth Street.
DAVID A. HUNTER,	3637 Chestnut Street.
JOHN H. GEYER,	4810 Chester Avenue.
EDWIN W. DUKES,	1537 Christian Street.
WILLIAM S. HAINES,	1908 Green Street.
CHAS. F. MORRISON,	912 Spruce Street.
JAMES F. HAGEN,	107 S. Twenty-second Street.

“*Fourth* : The Trustees shall have power to purchase any property for the use of the corporation, and in their discretion sell, mortgage, or otherwise incumber the same, under the direction of the Church ; also to rent pews, to collect pew-rents, receive the public collections, keep the house of worship in repair, provide for the payment of the debts of the corporation, and pay the salaries of the pastor, organist, and sexton, and all other the duties, powers, and functions of the Trustees herein mentioned and of all those who may be hereafter appointed, not specially enumerated. The mode of supplying vacancies in office, the times of meeting of said corporation and of the Trustees, the number which shall constitute a quorum at the meetings of the corporation and of the Trustees, and all the other concerns of the said corporation shall be regulated by the By-Laws of the same now made or hereafter to be made, and which the said corporation is hereby authorized and empowered

to make, provided that the said By-Laws shall not be inconsistent with this charter, the Constitution or laws of the State of Pennsylvania or of the United States.

“*Fifth*: The presiding officer for the time being of the Board shall have the custody and affix the seal of the corporation, attested by his signature and that of the Secretary, to all contracts, deeds, obligations, notes or other instruments whereby the said corporation may become bound or indebted, and to such other certificates and testimonials as the Board may direct.”

BY-LAWS
OF THE
FIRST BAPTIST CHURCH OF THE CITY OF PHILADELPHIA

The Members of this Church shall consist of Persons consenting to its Doctrines and Regulations, and who have by vote of the Church been received into its Organization.

ARTICLE I.

MEMBERSHIP.

SECTION 1.—Persons professing faith in the Lord Jesus Christ, giving evidence of a change of heart, and adopting the views of doctrine and practice held by this Church, as set forth in its “Summary of Faith,” may, upon relation of their Christian experience and submission to the ordinance of baptism, be received into its membership.

SEC. 2.—Candidates for admission by baptism shall not be brought before the Church to relate their Christian experience until the Pastor and Deacons shall be satisfied that their conversion is genuine, and that their walk and conversation are becoming a Christian profession. The question of their reception shall not be taken in their presence.

SEC. 3.—Each applicant for membership shall agree to the following Covenant :

To the Members of the First Baptist Church, Philadelphia.

Having accepted Christ as my personal Saviour, and in sympathy with the tenets of the Baptist denomination, I hereby

make application for membership with you (by letter, experience, or baptism). If received into your fellowship, I shall endeavor to lead, in all respects, a Christian life; to advance, as best I can, the interest of the Church, praying for its peace and laboring for its growth; and I pledge to contribute conscientiously, as the Lord prospers me, toward the current expenses of the Church and the spread of Christ's cause on earth.

Name.....

Address

SEC. 4.—Members of other Baptist Churches of the same faith and order may be received into membership with this Church upon letters of dismission from their respective Churches.

SEC. 5.—Persons who have been members of regular Baptist Churches, but who, in consequence of peculiar circumstances, can obtain no regular letters of dismission, may be received on relation of their Christian experience and by giving satisfactory evidence of Christian character.

SEC. 6.—No person shall be received into the fellowship of this Church to whose admission any five members may object: *Provided*, nevertheless, That in case any member voting in the affirmative should call for the objections, it shall be the duty of those voting in the negative to state them privately to the Pastor and Deacons, who shall report thereon to the Church, after which the question of admission may be decided by a majority vote at any business meeting.

SEC. 7.—Any member of the Church desiring to unite with any other Baptist Church may be granted a letter of dismission thereto by vote of the Church, provided that all applications for letters of dismission from this Church and all letters of dismission from regular Baptist Churches to this Church shall be approved by the Pastor and Deacons before they are presented to the Church.

SEC. 8.—It shall be the duty of members residing at such a distance as to render attendance at the Church services imprac-

licable to take letters of dismission to some Church more conveniently located.

SEC. 9.—No letter of dismission shall be granted, nor shall the Church clerk issue such to any member who is in arrears to the Church, unless otherwise recommended by the Deacons.

SEC. 10.—Should any member in good standing express to the Pastor and Deacons his purpose to unite with an Evangelical Church not Baptist, and request a letter, the Pastor is authorized to furnish him a letter of personal commendation.

SEC. 11.—Each member of the Church is expected to contribute to its support according to his or her ability, unless excused by the Deacons.

SEC. 12.—No member under the age of twenty-one years, nor any member who is not in good and regular standing, shall have the right to vote at any election of Trustees, or upon any question relating to the management or disposition of the Church or Trust property.

ARTICLE II.

FORFEITURE OF MEMBERSHIP.

SECTION 1.—Membership shall be forfeited only on a recommendation of the Deacons, stating the section and the clause in the By-Laws under which action shall be taken by the Church at any stated business meeting, two-thirds of the votes cast being necessary for such action.

The initiative in the investigation shall be taken by the Pastor and Deacons, who, by a committee, shall visit, or in writing communicate with, the member under investigation, stating definitely that unless satisfactory reasons are given, his case will be brought up at the next quarterly business meeting of the Church, thus giving him opportunity to show cause why membership shall not be forfeited.

Whenever the addresses of members can not by reasonable inquiry be ascertained by the Pastor and Deacons, a written request, to which attention shall be called at no less than two devotional services, shall be displayed in a conspicuous part of the Church edifice for at least one month, asking for the ad-

dresses of the members in question. If they have been connected with any Mission interest of the Church, the same method shall be pursued at the meeting-place of said Mission.

SEC. 2.—Forfeiture of membership shall be by exclusion or dropping—viz. :

By exclusion :

- (a) For any outward violation of the moral law.
- (b) For pursuing any course of conduct unbecoming professing Christians, or which may, in the judgment of the Church, be disreputable to it as a body.

By dropping :

- (c) For holding and advocating doctrines opposed to those set forth in the “Summary of Faith.”
- (d) For neglect or refusal to contribute toward defraying the expenses of the Church, according to their several abilities.
- (e) For habitual absence from the Church, without good reasons, at the seasons set apart for public worship.
- (f) For absence from the Church for more than two years without any report or information being conveyed to the Pastor or Deacons.
- (g) For uniting with any Evangelical Church not Baptist, in which cases the name of the Church and denomination with which the member becomes identified shall be recorded on the Church register.

SEC. 3.—Any person deprived of membership by the provisions of this article may be reinstated, by vote of the Church, on a recommendation of the Deacons, should satisfactory evidence of repentance for misdemeanor be given, or should the Church consider that the reasons for such forfeiture of membership are no longer operative.

ARTICLE III.

OFFICERS AND COMMITTEES.

SECTION I.—The officers of this Church (who shall be, or become, members thereof, except in the case of Trustees, as

provided in the Charter) shall consist of Pastor, Deacons, Deaconesses, fifteen Trustees, Treasurer, Clerk, Assistant Clerk, and Ushers.

The Standing Committees shall be an Auditing Committee, and those on Contributions for Benevolence, Contributions for Church Support, Music, and Supervision of Missions, and such other committees as may from time to time be deemed desirable for the enlarged activity of the Church. By special action of the Church an Associate Pastor may be called to aid the Pastor in the performance of his duties.

SEC. 2.—*The Pastor*.—Whenever the Pastorate shall become vacant it shall be the duty of the Church, without unnecessary delay, to invite some minister of the Gospel of the same faith and order, of good reputation, to fill the vacancy; but no election of a Pastor shall take place without notice from the pulpit having been given on the two preceding Lord's Days, and at least two-thirds of all the votes cast at the election shall be necessary to a choice. The duties of the Pastor shall be such as usually pertain to this office.

SEC. 3.—*Deacons*.—The Church shall elect Deacons whenever vacancies may occur, or whenever it may be deemed necessary. Every election for Deacons shall be preceded by public notice from the pulpit of at least two weeks, and during the interim there shall be held a special season of prayer, invoking divine guidance in the choice; and two-thirds of all the votes cast shall be required for an election.

The Deacons shall be associated with the Pastor in the charge of the spiritual interests of the Church, the administration of the ordinances, and the visitation of the sick; they shall make disbursements of the Poor Funds of the Church, and report the amount quarterly to the Trustees, who shall thereupon draw an order or orders on the Treasurer for the same.

The Pastor and Deacons shall examine all candidates for admission to membership, and no vote shall be taken on the reception of any candidate until they shall have reported favorably; candidates for admission by baptism shall appear before the Pastor and Deacons at two meetings duly called for the purpose before recommendation to the Church.

The Deacons shall distinctly enjoin upon all persons connecting themselves with the Church the duty of contributing regularly to its support, in accordance with the Church Covenant.

SEC. 4.—*Trustees*.—The Trustees shall hold in trust the property of the Church, and, except as otherwise provided, shall arrange for the investment and disbursement of its funds and the collection of its revenues. They shall hold stated meetings monthly (five members constituting a quorum), and at the annual meeting of the Church present a report of their proceedings. No moneys shall be paid out of the Church treasury except upon orders passed by them and certified to by their President and Secretary.

SEC. 5.—*Treasurer*.—The Treasurer shall receive all moneys accruing and contributed to the Church, and pay all orders drawn on him by the Trustees. He shall keep regular and separate accounts of each fund intrusted to his care, make monthly report to the Trustees, and at the annual meeting of the Church present a statement of all moneys received and paid during the year, and a statement of the Poor and Trust funds, together with a record of the Contributions for Benevolence as reported to him by the respective committees. His accounts shall be audited by the committee elected for that purpose.

SEC. 6.—*Clerk and Assistant Clerk*.—The Clerk shall keep an exact record of all the business meetings of the Church, and read the same for approval at the quarterly meetings. He shall also keep an accurate register of the members, prepare letters of dismission, and perform all other duties usually pertaining to this office. The Assistant Clerk shall perform the duties of Clerk in his absence and aid him in his labors.

SEC. 7.—The Ushers shall welcome strangers, provide them with seats, and collect the offerings at the regular Sunday services.

SEC. 8.—The Auditing Committee (no member of which shall be a member of the Board of Trustees) shall audit all accounts and report at the annual meeting.

SEC. 9.—The Committee on Contributions for Church Sup-

port shall have charge of the offerings, other than pew-rents, for the maintenance of the Church and Sunday-schools, and by a thorough canvass endeavor to secure, by the envelope system or by other means, systematic contributions from all members of, and regular attendants at, the Church, except as provided in Article I, Section 11. Careful records of the amounts and sources of all contributions shall be kept, and reports thereon made to the Church and to the Trustees at their stated meetings for business. All funds received shall be paid to the Treasurer monthly.

SEC. 10.—The Committee on Music shall have charge of the music for all the services of the Church, but shall make no contracts respecting the same without the approval of the Trustees.

ARTICLE IV.

MEETINGS.

SECTION 1.—The stated meetings of the Church for the transaction of business shall be held quarterly, in January, April, July, and October, on the evening of the Monday following the second Lord's Day in the month, the meeting in January being the annual meeting.

SEC. 2.—Special meetings may be called by the Pastor, or at the request in writing of five members; *Provided*, always, that the call shall be read from the pulpit at the regular meetings for worship on the Lord's Day previous, the object of the meeting being stated in the call.

SEC. 3.—At all business meetings of the Church twenty-one members shall constitute a quorum.

SEC. 4.—Members may be received, Church letters granted, delegates to councils, associations, etc., appointed, at any devotional or business meeting of the Church.

SEC. 5.—At the annual meeting there shall be elected by ballot the following: five Trustees, a Treasurer (who shall also be Treasurer of the Trustees), a Clerk, an Assistant Clerk, not fewer than twelve Ushers, an Auditing Committee of three, a Committee on Music of nine, a Committee on Contributions for Church Support of twenty-five, for each of the Contribu-

tions for Benevolence a Committee of three, and for each Mission of the Church a Committee of Supervision of five.

The term of office of the Trustees so elected shall be three years. The terms of all other officers shall be one year, or until their successors shall be elected.

The Treasurer shall be eligible to the office of Trustee, but when not a member of the Board of Trustees by election, he shall be *ex officio* a member thereof, though not then entitled to a vote.

Should a vacancy occur during the term of any of the officers provided for in this section, it may be filled at any business meeting of the Church—previous notice of such proposed election having been given from the pulpit at the stated meetings for worship on the Lord's Day previous.

SEC. 7.—The Pastor shall be the recognized Moderator at all business meetings.

The order of business at the stated meetings shall be as follows :

1. Prayer.
2. Reading and approval of minutes.
3. Reports (of Treasurer, Trustees, Committees, and Sunday-school Superintendents at the annual meetings).
4. Unfinished business.
5. New business (elections and appointments at the annual meeting having priority).
6. Closing prayer.

SEC. 8.—The Church shall meet each Lord's Day, morning and evening, for public worship of Almighty God, and at least one evening in every week for social prayer and conference ; but any of these services may be temporarily discontinued by vote of the Church.

SEC. 9.—The ordinance of the Lord's Supper shall be observed on the first Lord's Day in each month, at the close of the morning service.

SEC. 10.—The day on which occurs the last regular prayer-meeting service in each January shall be known and observed as the Annual Church Day of prayer.

ARTICLE V.

CONTRIBUTIONS FOR BENEVOLENCE.

SECTION 1.—Recognizing the duty of all members of the Church to contribute systematically and according to their ability to the leading objects of Christian benevolence, and to afford an opportunity to fulfil their obligations in this particular, the offerings taken on the third Sunday of the months enumerated below shall be appropriated as follows:

American Baptist Home Mission Society, January.

American Baptist Publication Society, February.

American Baptist Missionary Union, March.

Pennsylvania Baptist State Mission, April.

Baptist Orphanage, May.

Sunday-schools, October.

Philadelphia Baptist City Mission, November.

Pennsylvania Baptist Education Society, December.

SEC. 2.—The Committee annually elected for each of the above objects shall devise plans for increasing the contributions, have general oversight of the same, promptly pay them to the proper authorities, and hand the receipts to the Treasurer of the Church for record.

SEC. 3.—Collections for other objects of Christian benevolence may be taken at any time, upon recommendation of the Pastor and Deacons.

ARTICLE VI.

MISSIONS.

SECTION 1.—The Church favors and will encourage the establishment of Missions for the maintenance of Bible Schools, Preaching Stations, or other Christian enterprises in the destitute and otherwise unoccupied portions of the city, regard being had in the location of each mission to the probability of establishing a permanent and self sustaining interest.

SEC. 2.—The Church, at its annual meeting, shall appoint for each of its Missions a Committee of Supervision, consisting of

five (at least two of whom shall be in active connection with the Mission), to have general superintendence of the affairs thereof, see that it is conducted with good judgment and in harmony with Baptist usages and polity, and in accordance with the requirements of the Church. It shall be the medium of communication between the Mission and the Church, present at each annual Church Meeting a report of the financial and spiritual condition of the Mission, and keep the Church informed of its progress and general welfare.

SEC. 3.—Details of management shall be left to such organization as the members of each Mission may arrange, subject to the control of the Church.

SEC. 4.—Each Mission is authorized to recommend to the Church for membership such persons as, in accordance with Article I of the By-Laws, shall be qualified for membership, having been previously examined as provided in Article III, Sec. 3.

SEC. 5.—Each Mission shall exercise a watchful and faithful oversight of its members, maintain Gospel order and a consistent walk; but dismissal by letter or otherwise, and forfeiture of membership, shall only be by special action of the Church, upon recommendation of the Mission with which the member affected by the proposed action is connected.

SEC. 6.—When specially authorized by Church action, any Mission connected with this Church may be empowered, as an out-station or branch of this Church, to administer the ordinances of Baptism and the Lord's Supper, according to the usages of the Baptist denomination, and on behalf of the Church give the hand of fellowship to all persons desiring it who have previously been received into its membership.

SEC. 7.—Each Mission, subject to the approval of the Church, is authorized to choose a Pastor (who shall be, or become, a member of this Church) and to fix his salary.

SEC. 8.—Each Mission, by special action of this Church, may be authorized to elect Deacons for services on its own field only. Such election shall be in accordance with Article III, Sec. 3, and subject to the approval of the Church.

SEC. 9.—The financial support of each Mission shall be based on such plans as are or may be adopted by the Church for the government of that particular Mission. Members of the Church connecting themselves with any of its Missions may transfer to it their obligations to contribute to the support of the Church.

SEC. 10.—No pecuniary obligation in connection with any Mission shall be binding upon the Church except such as shall first be fully approved and accepted by the Church, and no construction shall be put upon any privilege or authority conveyed by this Article contrary to the Charter and By-Laws of the Church ; it being understood that Missions connected with this Church shall be subject to its control in all regards.

ARTICLE VII.

ALTERATIONS OR AMENDMENTS.

Any proposed alteration or amendment of these By-Laws must be presented in writing at a stated business meeting of the Church, and the vote on such alteration or amendment to be taken at a business meeting not earlier than one month from the day of its presentation, when two-thirds of all the votes cast shall be necessary for its adoption.

APPENDIX B.

(Page 17.)

PENNEPEK CHURCH.

Morgan Edwards¹ thus describes the Pennepek Church :

“This is the first church in the province of any note and permanency ; for that gathered at Coldspring in 1684 broke up in 1702. It is distinguished from its sister churches by the above name of Pennepek (formerly written Pemmepeka) which is the name of a little river running near the place of worship. The house is a neat stone building 33 feet by 30, with pews, galleries, and a stove. In one corner of it stands the pulpit, and the galleries in the opposite angles which is worth noticing because hereby are remedied the usual inconveniences attending galleries in small places of worship. . . . In the year 1687 Reverend Elias Keach of London came among them and baptized one Joseph Ashton and Jane his wife, William Fisher and John Watts which increased their number to twelve souls including the minister.² These twelve did by mutual consent form themselves into a church in the month of January, 1688, choosing Mr. Keach to be their minister, and Samuel Vaus to be deacon. Soon after, the few emigrated Baptists in this province and Westjersey did join them ; also those whom Mr. Keach baptized at the Falls, Coldspring, Burlington, Cohansey,

¹ “Materials,” etc., p. 6.

² [The others were John Eaton, George Eaton and Jane his wife, Sarah Eaton, Samuel Jones, John Baker and Samuel Vaus.]

Salem, Pennsneck, Chester, Philadelphia, and so forth. They were all one church, and Pennepek the center of union where as many, as could, met to celebrate the memorials of Christ's death ; and for the sake of distant members they administered the ordinance quarterly at Burlington, Cohansey, Chester and Philadelphia : which quarterly meetings have since transformed into three yearly meetings and an association."

APPENDIX C.

(Page 20.)

THE PRESBYTERIANS.

Morgan Edwards¹ gives the following correspondence with the Presbyterians :

“ It was observed in p. 45 that the baptists of Philadelphia, did hold their worship at a store house on Barbadoes lot whither the few presbyterians, then in town, did resort to hear baptist ministers ; and where they were received with courtesy and brotherly love for the space of about three years. Within that time the latter increased, and had a minister of their own, and then soon began to discover an unwillingness that baptist ministers should preach in the house any longer, though the baptists had a better right to it because of prior occupancy ; and further than occupancy neither could lay claim thereto, the building being the property of traders who had quitted the town. The following papers relate to the affair, and may be depended upon, as they are extant in the handwriting of Rev. John Watts.

“ Upon the request of some friends about the 2d. month in 1695, John Watts had consented to preach at Philadelphia every other Lord's Day, and had so continued to do to this time (1698) unless prevented by a hand of providence ; and divers of the persons who came to that assembly were presbyterians in judgment (they having no minister of their own, and we having hitherto

¹ “ Materials,” p. 104.

made no scruple of holding communion with them in the public worship of God and common duties of religion nor of admitting their ministers, if at any time they came amongst us, to pray and preach in our assemblies). But being now provided with a minister from Newengland there appeared some scruples on their side, as not being willing to condescend so far to us or to allow our ministers the like liberty. For our better satisfaction touching their judgment in this point, and for the preservation of love and unity we wrote to them as follows.

“ ‘To our dear and well beloved friends and brethren Mr. Jedidiah Andrews, John Green, Joshua Story, Samuel Richardson and the rest of the presbyterian judgment belonging to the meeting in Philadelphia; the church of Christ baptized on confession of faith, over which John Watts is pastor, send salutation of grace, mercy, and peace from God our father and from our Lord, Jesus Christ—Dearly beloved! Having seriously and in the fear of God considered our duties of love to and bearing with one another and receiving the weak in faith; and knowing that love, peace, and unity tend much to the honor of Christ and Christianity and to the conviction and conversion of sinners and the comfort and establishment of believers; and being desirous of your company heavenward as far as may be, and as much as we can to heal the breach betwixt us occasioned by our difference in judgment (none being yet perfect in knowledge) we have thought it necessary to make to you this proposition following for peace (as being the necessary term upon which we may safely, comfortably, and peaceably hold christian communion together in the things wherein we agree in the public worship of God and common duties of religion, as in prayer, preaching, praising God, reading and hearing the word) viz.: We do freely confess and promise for ourselves that we can and do own and allow of your approved ministers who are fitly qualified and found in the faith and of holy lives to preach and pray in your assemblies. If you can also freely confess and promise for yourselves that you can and will own and allow of our approved ministers who are fitly qualified and found in the faith and of holy lives to preach and pray in your assemblies; that so

each side may own, embrace and accept of one another as fellow brethren and in ministers of Christ ; and hold and maintain Christian communion and fellowship. Unto which proposition for peace (that further disputes and vain janglings may be prevented) we shall desire, if you please, your plain and direct answer ; and it may be by the fourth day of November, and left for us at the widow Elton's house in Philadelphia. Subscribed in behalf of the rest the 30th of the 8th month, 1698.

“ ‘ JOHN WATTS THOMAS BIBB
 “ ‘ SAMUEL JONES THOMAS POTTS
 “ ‘ GEORGE EATON ’ ”

“ To this letter the presbyterians returned the following answer, but not in sincerity how goodly soever their words may be.

“ ‘ To the church of Christ over which Mr. John Watts is pastor, we, whose names are underwritten do send salutation in our Lord Jesus Christ—Brethren and well beloved—For as much as some of you in the name of the rest have in a friendly manner sent us your desire of unity and communion in the things of God as far as we agree in judgment that we may lovingly go together heavenward we do gladly and gratefully receive your proposal, and return you thanks for the same, and bless God who hath put it in your minds to endeavor after peace and concord ; earnestly desiring that your request may have a good effect which may be for the edification of us all, that we may the more freely perform mutual offices of love one towards another for our furtherance in Christianity. But that we may do what we do safely ; and for our more effectual carrying on our aforementioned desire we have thought it might be profitable to us all and more conducive to our future love and unity that we might have some friendly conference concerning those affairs before we give you a direct answer to your proposition which, we have confidence, you will not deny. And in pursuance hereof we do request that some of you (who you think best) would meet us or some of us at a time and place you shall

appoint that what we may agree upon may be done in order.
Subscribed in the name of the rest, Philadelphia, November 3,
1698.

“ ‘ JEDIDIAH ANDREWS	HERBERT CORRY
“ ‘ JOHN GREEN	JOHN VANLEAR
“ ‘ SAMUEL RICHARDSON	DANIEL GREEN
“ ‘ DAVID GIFFING ’ ”	

“According to their request for a meeting of conference we appointed the 19th of the 9th month for that purpose at their and hitherto our common meeting house in Philadelphia near Mr. Andrews’s lodgings, and acquainted some of the subscribers thereof; and accordingly three of us went to town to hear what they had to propose to us. And early in the morning, we sent word to Mr. Andrews desiring his and their company; but he excused himself with saying *that he knew it not to be the day but took it to be the second day after.* Having tarried till near sun set; and understanding by some of his friends how the matter was, we wrote to them as followeth.

“ ‘ To our well beloved friends and brethren in Christ Jesus, Mr. Andrews, Mr. Giffing, Mr. Corry, etc., grace and peace be multiplied. . . . We have made you a proposition for peace and unity, and having received your letter wherein you desired of us first some friendly conference at a time and place that we should think convenient before you could give us a direct answer; we accordingly appointed this day in this place, and you living near together we expected to have met with you (upon notice given) that we might hear what you had further to propose to us. But for as much as we missed of our expectation of meeting and conferring with you after your requesting it; and considering what the desires of divers people are and how they stand affected, and that we are not like to receive answer to our reasonable proposition necessity constrains us to meet apart from you until such time as we receive and answer and are assured that you can own us so as we can do you; though still we remain the same as before and stand by what we have written. No

more at present, but prayers for you, and dearest loves to you in Christ Jesus. Philadelphia, Novem. 19, 1698.

“ ‘ JOHN WATTS

“ ‘ SAMUEL JONES

“ ‘ EVAN MORGAN ’ ”

“ Whereupon the next day following being the Lord’s day, we met apart from them. . . . This was what the presbyterians wanted in reality, as more plainly appeared soon after ; particularly in a letter directed to one Thomas Revell of Burlington, and signed, Jedidiah Andrews wherein are these words : ‘ . . . Though we have got the Anabaptists out of the house yet our continuance there is uncertain ; and therefore must think of building notwithstanding our poverty and the smallness of our number. . . . ’ ”

APPENDIX D.

(Page 21.)

THE EPISCOPALIANS.

Morgan Edwards¹ gives the following letter to Rev. Mr. Clayton :

“ In p. 62, it was observed that the episcopalians possessed themselves of a meeting house and lot belonging to the baptists in Oxford township²; and, in p. 45, that they attempted a like thing at Philadelphia. Prior to this last, Rev. Mr. Clayton (episcopal minister of said Philadelphia) laboured to possess himself of the baptist congregation in the same city. The following letter (addressed to Mr. Clayton) will give as good a notion of the affair as may be expected at this distance of time :

“ ‘ Sir,—

“ ‘ WHEREAS we received a letter invitatory from you to return to your church of England (dated September 26, 1698) wherein you desire us to *send you in humility and without prejudice the objections why we may not be united in one communion; and withal that you doubt not but by the blessing and assistance of God, you will be able to show them to be stumbling blocks, made by our wills, and not by our reason;* and some of us in behalf of the rest having, on the reception thereof, given you a visit and had discourse with you concerning some of the ceremonies of your church (about which you gave no satisfaction) we knew not that you expected any

¹ “Materials,” etc., p. 99.

² [Trinity Church, Oxford.]

other answer from us ; but in your late letter to John Watts you signify, that you have received no answer to your former letter ; we therefore taking this into consideration do signify, in answer to your foresaid invitation and proposal, That to rend from a rightly constituted church of Christ is that which our souls abhor ; and that love, peace, and unity with all christians and concord and agreement in the true faith and worship of God are that which we greatly desire ; and we should be glad if yourself or others would inform us wherein we err from the truth and ways of Christ ; nor are we at all averse to a reconciliation with the church of England, provided it can be proved by the holy scriptures that her constitution, orders, officers, worship, and service are of divine appointment, and not of human invention. And since you yourself are the person who hath given us the invitation and hath promised to show us that *our objections are stumbling blocks made by our wills and not by our reason* ; and we understanding that our Lord Jesus Christ is the only head, king, lord and lawgiver of his church whom all are bound to hear and obey under the severe penalty of an utter extirpation from among the people of God ; and that his laws and will are only to be found in and known by the sacred scriptures which are the only supreme, sufficient and standing rule of all faith and worship ; and not understanding the constitution of your church (with all the orders, officers, worship and service at this day in use and maintained therein) to be agreeable thereto and warranted thereby, hath been the cause of our separation from her, and is the objection we have to make or the stumbling block which lies in our way to such an union and communion as you desire ; we therefore hope and expect, according to your promise, that you will endeavor its removal by showing us from holy scriptures these two things as absolutely necessary in order thereunto : (1) That the formation of your church, with all the orders, officers, rites, and ceremonies, now in use and practiced therein, are of divine institution ; particularly, That the church of Christ under the New Testament may consist or be made up of a mixed multitude and their feed even all that are members of a nation who are willing to go under the denomination of Christians,

whether they are godly or ungodly, holy or profane :—that lords, archbishops, and diocesan lords, bishops, such are now in England, are of divine institution and appointment ;—that the government of the church of Christ under the gospel is to be prelati- cal, according as it is practiced this day in your church ; and that your ecclesiastical courts are of divine appointment ;—that particular churches or congregations with their ministers and elders who have power and authority to receive persons into membership, have not likewise authority (by Math. xviii : 15–18 ; 1st Cor. v) to execute church censures and excommunication upon miscreants, swearers, liars, drunkards, adulterers, thieves, atheists, etc. ; but that it is by divine appointment that they must be presented to their ordinaries, and only proceeded against in your ecclesiastical courts ;—that the several offices of *deans, subdeans, chapters, archdeacons, prebendaries, chancellors, commissaries, officials, registers, canons, pettycanons, vicars, chorals, apparitors, organists, vergers, singing men and boys, septins, epistlers, gospellers*, and such like offices and officers of your church and ecclesiastical courts are of divine institution or have any scripture warrant to justify them and to bear them harmless in the last day ;—that unpreaching ministers may celebrate the sacraments, by scripture warrant ;—that their different apparel in time of divine service, such as hoods, tippets, surplices, etc., are of divine institution or have any scripture warrant under the Newtestament ;—that the manner of the public service and liturgy of the Church of England with the visitation of the sick, burial of the dead, churching of women, matrimony, etc. as now in use, are of divine appointment ;—that the people ought by the rule of God’s word audibly with the ministers to say the confession, lords prayer and creed ; and make such answers to the public prayers as are appointed in the book of common prayer ;—that it is God’s holy will and pleasure that saint days or holy days should be kept and observed by christians, according to the use of the church of England ;—that instruments of music are to be used in God’s worship under the Newtestament ;—that infant baptism is a duty ;—that pouring or sprinkling water is the right manner of baptising ;—that your manner of administering the sacraments and signing

with the sign of the cross in baptism are of divine appointment ;— that godfathers and godmothers are of divine appointment ;— These are some of the things we desire you to prove and make plain to us by the holy scripture. But if the case be such that some or all of them can not be thereby proved ; then (2) the second thing necessary to our reconciliation with the church is, That you will give us clear and infallible proof from God's holy word, such as will bear us harmless in the last day, that our Lord Jesus Christ hath given power and authority to any man, men, convocation, or synod to make, constitute or set up any other laws, orders, officers, rites and ceremonies in his church besides those which he hath appointed in his holy word ; or to alter or change those which he hath therein appointed according as may from time to time to them seem convenient ; and that we are bound in conscience towards God by the authority of his word to yield obedience thereunto ; or whether it will not rather be a sore reflection upon the sufficiency of the holy scriptures, and a high defamation of the kingly and prophetic offices of Jesus Christ to suppose such a thing. Thus have we *in humility and without prejudice* sent you our objections ; and if you can, according to your letter, show them to be *stumbling blocks made by our wills and not by our reason* we shall be very thankful ; and you shall not find us obstinate but ready to accept your invitation. But until you do so and prove the constitution, orders, officers, rites and ceremonies of your church to be of God, it is but reason that you should suspend all charge of *schism* against us, and desist from blaming us for our peaceable separation ; which is all at present from your loving friends who desire information and unity among saints and the churches peace that God in all things may be glorified through our Lord Jesus Christ. *Amen.* Subscribed by us, members of the general meeting in behalf of the rest, March 11, 1699.

“ ‘ JOHN WATTS

SAMUEL JONES

“ ‘ JOSEPH WOOD

GEORGE EATON

“ ‘ GEORGE EAGLESFIELD

THOMAS BIEB’ ”

“The times to which the above letter refers were remarkable for the spirit of proselyting, excited chiefly by means of the Rev. George Keith, who, it is said, was admitted to orders upon condition that he would return to Pennsylvania and endeavor to bring his party over to the church of England. He and his brethren met with success at first ; but a copy of the above letter being made public, they were somewhat embarrassed and their progress retarded.”

APPENDIX E.

(Pages 22 and 26.)

THE KEITHIAN QUAKERS.

Morgan Edwards¹ gives the following account of the Keithian Baptists :

“ Soon after the settlement of Pennsylvania a difference arose among the Quakers touching *The sufficiency of what every man naturally has within himself for the purpose of his own salvation*. Some denied that sufficiency, and consequently magnified the external Word, Christ, etc., above Barclay’s measure. These were headed by the famous *George Keith*, and therefore called KEITHIANS. The difference rose to a division in the year 1691 when separate meetings were set up in diverse parts of the country, and a general one at Burlington in opposition to that of Philadelphia. This year they published a *Confession of faith*, containing twelve articles much in Barclay’s strain and signed by George Keith, Thomas Budd, John Hart, Richard Hilliard, Thomas Hooten and Henry Furnis in the behalf of the rest. They also published *The reasons of the separation etc.* signed by the same persons and others to the number of forty-eight. About the same time, and afterward were published several other pieces.

“ The design of those publications was (1) To inform the world of the principles of the separate Quakers. (2) To fix the blame of the separation on the opposite party, and (3) To complain of the unfair treatment, slanders, fines, imprisonments

¹ “ Materials,” etc., p. 55.

and other species of persecution which they endured from their brethren.—Whether these complaints be just or not is neither my business nor inclination to determine. If just, the Quakers have also shown ‘That every sect would persecute had they but power.’ I know but one exception to this satirical remark, and that is the Baptists. They have had civil power in their hands in Rhodeisland government for a 136 years, and yet have never abused it in this manner, their enemies themselves being judges. And it is remarkable that John Holmes, Esq., (The only Baptist magistrate in Philadelphia at the time referred to) refused to act with the Quaker magistrate against the Keithians, alledging, ‘That it was a religious dispute and therefore not fit for a civil court.’ Nay, he openly blamed the court (held at Philadelphia December 6th to 12th, 1692) for refusing to admit the exceptions which the prisoners made to their jury. However, the Keithian Quakers soon declined : their head deserted them and went over to the Episcopalians. Some followed him thither. Some returned to the Penn Quakers ; and some went to other societies. Nevertheless, many persisted in the separation, particularly at Upperprovidence ; at Philadelphia ; at Southampton ; and at Lowerdublin. These by resigning themselves to the guidance of Scripture began to find water in the commission, bread and wine in the command ; community of goods, love feast, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples feet in other texts ; and therefore were determined to practice accordingly.

“The society of Keithians most forward in these matters was that kept at the house of Thomas Powell in Upperprovidence ; which forwardness, it is said, was owing to one Abel Noble who visited them, and was a seventhday baptist minister when he arrived in this country. The time they began to put their designs in practice was Jun. 28, 1697 when the said Abel Noble baptized a public Friend (whose name was Thomas Martin) in Redley Creek. Afterwards Mr. Martin baptized other Quakers viz :—Thomas Powell, Evan Harry, Hugh Harry, John Palmer, Judith Calvert, Alce Vestal, Thomas Budd, Richard Dungworth,

John Powell, David Thomas, John Hannum, Margery Hannum, Margery Martin, Mary Palmer, Elizabeth Powell, John Beckingham. To them joined one William Beckingham who broke off from the church of Cohansey. These 19 persons did October 12, 1697, incorporate; and proceeded to choose a minister by lot. Three were put in nomination, William Beckingham, Thomas Budd, Thomas Martin; the lot fell on the last, who the same day administered the Lord's supper to them for the first time. From that day forth other keithian quakers were baptized, Ann Compton, Samuel Miles, Hannah Brunsdun, William Thomas, Richard Buffington, Elizabeth Thomas, Jane Phillips, Edward Lane, Edward Edwards, James Plumley, David Phillips, Elizabeth Paviour, Mary Clark, Elizabeth Hall, Rees Price, etc. some of which lived in other parts of the country. But in 1700 a difference arose among them touching the sabbath which broke up the society. Such as adhered to the observation of the seventh day kept together at Newtown, where some of their posterity are to this day. The rest lay scattered in the neighborhood till Mr. Abel Morgan gathered together 15 of them, and formed them into a society, now called the *Church of Brandiwine*.

“Another society of keithian quakers who kept together was that of Philadelphia, where they builded a meeting house in 1692. Of these, two public persons were baptized in 1697 by Rev. Thomas Killingworth of Cohansey. Their names were William Davis and Thomas Rutter. The first joined Pennepek; the other kept preaching in Philadelphia where he baptized one Henry Bernard Koster, Thomas Peart, and seven others whose names are not on record. These nine persons united in communion June 12, 1698, having Thomas Rutter to their minister. They increased and continued together for nine years. But some removing to the country and the unbaptized keithians falling off, the society in a manner broke up in 1707; for then the few that remained invited the regular baptists to join them, and were incorporated with them.

“A third society of keithian quakers was at Southampton in Bucks County, kept at the house of one John Swift. Their

preacher was John Hart. In 1697 said John Hart, John Swift, Evan Morgan and others were baptized by the forementioned Mr. Thomas Rutter. Evan Morgan joined Pennepek the same year; the rest kept together to 1702, and then followed the steps of Evan Morgan.

“The other society of keithian quakers was that in Lower-dublin township, kept at the house of Abraham Pratt. One of these John Wells, became a baptist September 27, 1697. The next year Mr. William Davis joined them, being put out of the church of Pennepek for heresy. In 1699 and afterwards others were baptized, as David Price and wife, Abraham Pratt and wife, Richard Wansell, Margaret Davis, Martha Deal, Peter Deal, Richard Wells, Richard Sparks, Nicholas Ashmead, Alexander Babcock, etc. These united in communion after the manner of their brethren at Upperprovidence, having William Davis to their minister. But they had not been long a society before the same question divided them, as in Chester county. Those who preferred the seventhday were William Davis, their preacher; the Wells, the Wansels, the Pratts, the Ashmeads, etc. These met by themselves; and in 1702 built a place of worship in Oxford township. But their preacher, William Davis, leaving them in 1711, they became as sheep without a shepherd. Those who adhered to the observance of the first day sabbath joined Pennepek.

“Thus have we seen that the keithian quakers ended in a kind of transformation into *keithian baptists*; they were also called *quaker baptists*, because they still retained the language, dress and manners of the quakers. We have also seen that the keithian or quaker baptists ended in another kind of transformation into *seventhday baptists*; though some went among the *firstday baptists* and other societies. However, these were the beginning of the Sabbatarians in this province. A confession of faith was published by the keithian baptists in 1697; it consists chiefly of the articles in the *Apostles creed*. The additions are articles which relate to baptism by immersion: the Lord’s supper; distinguishing days and months by numerical names; plainness of language and dress; not swearing; not fighting etc.”

APPENDIX F.

(Page 25.)

DEED

DATED JANUARY 2, 1694, FOR PART OF THE PREMISES IN
LAGRANGE PLACE.

“THIS INDENTURE made the Second Day of the Eleventh month called January in the Year of our Lord according to English acc^t one Thousand Six hundred Ninety and four BETWEEN JOHN MOORE of the Township of Mirriam in the County of Chester in the Province of Pensilvania Blacksmith of the one part and NICHOLAS PEARCE of the Town and County of Philadelphia in the Province affores^d Searge Weaver of the other part. WITNESSETH that for & in Consideration of the Sum of Seven pounds Lawful money of the Province affores^d paid unto the s^d JOHN MOORE (or his late deceased father) the Receipt whereof the s^d JOHN MOORE doth hereby acknowledge and thereof doth Acquitt & discharge the s^d NICHOLAS PEARCE his Heirs Execu^{es} & Adm^{rs} and every of them forever BY THESE PRESENTS He the s^d JOHN MOORE hath granted bargained and Sold Allyend Enfeoffed & Confirmed and by these presents doth clearly and absolutely grant bargain & Sell Allyend Enfeoffed & confirm unto the said NICHOLAS PEARCE his Heirs & Assignes forever a Certain Lot of Land Scituate Lying and being in the s^d Town of Philadelphia containing in bredth Twenty five foot & an half and in Length three hundred foot Bounded Eastward wth the Second Street Southward wth a vacant Lott westward wth Back Lott and Northward by a Lott of Land Now in said Town and occupation of JOHN REDMAN with all the improvements Proffitt Comodities & appurtenances thereunto belonging or in

any wise appertaining and the reversions and remains of the Same and of every part thereof which s^d Lot of Land was purchased by JAMES MOORE abovenamed of WILLIAM FISHER of this Town Blacksmith as appears by his conveyance thereof dated the Twelfth day of the Eighth month 1691 and by the s^d FISHER purchased of ROBERT TURNER of this s^d Town Merchant by Deed of Sale & conveyance thereof dated the last day of April 1690 and by the s^d ROBERT TURNER purchased of ROBERT WHITTON of the County of Philadelphia affores^d Weaver by Deed of Sale & conveyance thereof dated the Twelfth day of the Second month 1690 and made over to the s^d ROBERT WHITTON by pattent of confirmation in the right of ROBERT LODGE dated the first day of April 1690 And Now rightfully descended by the death of the s^d JAMES MOORE unto the s^d JOHN MOORE party to these presents being his Son & Heir TO HAVE AND TO HOLD the S^d Lott of Land & premisses with the Appurtenances and every part thereof unto the s^d NICHOLAS PEARCE his Heirs & Assignes forever To the only use & behoofe of him the s^d NICHOLAS PEARCE his Heirs & Assignes forevermore the yearly rents from henceforth to become due to the chief Lord of the Soil of the s^d Lott of Land & premisses and the Said JOHN MOORE for himself his Heirs Exseu^{es} & Admin^{rs} doth covenant promise and grant by the s^d presents to and with the said NICHOLAS PEARCE his Heirs & Assignes forever That at the time of the Sealing & delivery hereof to the s^d JOHN MOORE had s^d Rightfull power and Lawfull Authority to convey and confirm the S^d Lot of Land & premisses above granted granted unto the s^d NICHOLAS PEARCE his Heirs & Assignes forever and that it is free and clear of all other Tytles charges or Encumbrances Whatsoever And that it shall and may be Lawfull for the s^d NICHOLAS PEARCE his Heirs & Assignes Quietly & peaceably to have hold occupy possess & enjoy the s^d Lott of Land premisses above mentioned from henceforth & forever without the Lawfull Lott Trouble or Molestation of him the s^d JOHN MOORE or his Heirs his or their privitie Consent or procurement AND FURTHER that he the s^d JOHN MOORE & his Heirs the s^d Lott of Land and premisses unto the s^d NICHOLAS PEARCE

his Heirs & Assignes against them the Said JOHN MOORE WILLIAM FISHER ROBERT TURNER ROBERT WHITTON & ROBERT LODGE & their respective Heirs as also against all others claiming or to Claime by from or under their or any of them or their Heirs or by their or any of their means privity consent or procurement SHALL & WILL WARRANT & FOREVER DEFEND by these presents IN WITNESS WHEREOF the party first above named to this present INDENTURE hath Set his hand and Seal the day & Year first above written 1694.

“ JOHN [SEAL] MOORE

“ SEALED & DELIVERED

“ In presence of

“ The X mark of

“ WM. SNEADE

“ KATHARN MORGGANS

“ CHA: READER

“ Acknowledged in Open Court held at Philadelphia the 7th day of March 1694.

“ As witness my hand

“ JOHN CLAYPOOLE, C. S. ”

“ I JOHN MOORE do hereby acknowledge That I was present with my within named father JAMES MOORE when he received the consideration money within Expressed of the within named NICHOLAS PEARCE and I do hereby declare myself fully satisfied therewith and in consideration thereof have signed the within Deed and also do hereby Constitute and appoint my friend WILLIAM SNEAD for me and in my name to acknowledge same in Court according as the Law Directs

“ IN WITNESS WHEREOF I have hereunto Sett my hand this Second day of the Eleventh month Anno Domini 1694.

“ JOHN MOORE

“ The mark of

“ WM. X SNEADE

“ KATHARN MORGGAN

“ CHA READE

“ Recorded in the Office for Recording Deeds &c. for the City and County of Philad^a in Deed Book T. H. No. 24 page 259 &c.

“ Witness my hand and seal of office
“ this 15th day of July A. D. 1852

“ THOS. HOLME

“ Recorder ”

APPENDIX G.

(Page 30.)

DECLARATION OF TRUST BY THE CHURCH WARDENS OF CHRIST CHURCH.

December 21, 1723.

“To ALL TO WHOM these presents Shall come Thomas Tresse of Philad^a Merch^t and William Fraser of the same place Merch^t Church wardens of Christ Church in Philad^a send Greeting Whereas in and by Several Indentures of Lease and Release That of Lease bearing date the day next before y^e date hereof & that of Release bearing even date herewth made Between Thomas Peart of Philad^a in the province of Pensilvania Blacksmith of the one part and the s^d Thomas Tresse and William Fraser of the other part He the s^d Thomas Peart for the Consideracon therein mencond Did Convey and assure to the s^d Thomas Tresse and William Fraser a Certain part of a Lott of Land scituate in Philad^a Containing in breadth twenty five foot and a half & in Length three hundred foot bounded Eastward wth the Second Street Southward wth a vacant Lott westward wth back Lott and Northward by the remaining part of the s^d Lott formerly in the Lease or occupacon of John Redman dec^d now in the possession of Matthew Burchfield, Together wth the House or building thereon Erected and Standing wth the appurtenances To hold the said Lott or part of Lott of Land building and all & singular other the ~~P~~^Premises wth the appurtenances unto the s^d Thomas Tresse and William Fraser their heirs and assigns upon such Trust and Confidence & to the uses in-

tents and purposes to be hereby menconed Expressed & Declared, as by ye s^d Indenture of release may appear NOW KNOW YE that we the s^d Thomas Tresse and William Fraser minding the Discharge of the Trust in us reposed and being willing to Execute the same accordingly And to prevent all Questions & differences That might any wise happen in Case of our Mortality Do hereby Declare and make known That the s^d Lott or part of Lott of Land buildings & other the p^misses so Conveyed to us and our heirs as af^d were so Conveyed to us upon Special Trust and Confidence That we and our heirs, Should upon request, Convey and assure the same to such p^rson and persons and for such Estate & Estates as the persons nominated for Church Wardens & Vestrymen of Christ Church in Philad^a for the time being Shall by Deed in writeing under their hands & Seals or under the hand & Seals of the Major part of them, Direct Limit and appoint And that we should not wthout such direction and appointm^t Lett Set or Convey the premisses or any part thereof It being the true intent and meaning of the s^d Thomas Peart and of the s^d Indentures and parties thereunto That the s^d Lott or part of Lott building & other ye p^misses & every part thereof & y^e yearly & all other rents issues Interest & profits that shall arise, or be made out of or from the same premisses or any part thereof Shall be applyd to Such use as the s^d persons nominated for Church wardens & Vestrymen of the Church afores^d or the Major part of them Shall from time to time, in manner afores^d think fit to direct Limit and appoint And the s^d Thomas Tresse and William Fraser in Consideracon of the p^misses & of the sum of five Shillings Lawful money of Pensilvania to them in hand paid by Robert Assheton Charles Read James Tuthill, Anthony Palmer Thomas Chase Samuel Hasel Peter Evans Meyrick Davis George Plumley Benj^a Morgan Thos. Lawrence John Kearsley Rob^t Ellis John Read Thomas Polgreen John Harrison Vestrymen of the Church af^d at and before the Sealing and Delivery of these presents the receipt whereof is hereby acknowledged Do for themselves their heirs Ex^e & Adm^{rs} Covenant promise and Grant to and wth the s^d Robert Assheton Charles Read James Tuthill Anthony

Palmer Thos. Chase Samuel Hasell Peter Evans Meyrick Davis George Plumley Benj^a Morgan Thos. Lawrence John Kearsley Rob^t Ellis John Read Thomas Polgreen John Harrison and the Survivors & Survivor of them and to and wth the heirs and assigns of the Survivors & Survivor of them by the s^d P^rsents in manner following that is to Say That they the s^d Thomas Tresse and William Fraser Shall & will from time to time & at all times hereafter upon the reasonable request of the s^d Robert Assheton Charles Read James Tuthill Anthony Palmer Thos. Chase Sam^l Hasell Peter Evans Meyrick Davis George Plumley Benj^a Morgan Thos. Lawrence John Kearsley Rob^t Ellis John Read Thos. Polgreen and John Harrison or the Survivors or Survivor of them or the heirs of such Survivor Declare Do make acknowledge and Execute all & Every such further or better Declaration or Declarations of the Trust a^d & also such other Deeds writings or Instrum^{ts} Either for y^e Letting Setting or absolute Conveying of the P^rmisses or any part thereof for any Term or Number of years or in ffee & to such person or persons & under such rents provisoes Condicons reservacons & Agreem^{ts} as they the s^d Robert Assheton & others the Vestrymen above named or the Survivors or Survivor of them or y^e heirs of such Survivor or his or their Counsel Learned in the Law duely authorised, Shall Devise or Advise & require And that they the s^d Thomas Tresse & William Fraser or Either of them or the heirs Ex^{rs} Adm^{rs} or Assigns of Either of them Shall not nor will, wthout such direction & appointm^t so as a^d had make do or Execute or Cause or promise to be made done or Executed any act matter or thing whatsoever whereby or by means whereof of the P^rmisses or any part thereof Shall or may be alien^d Charged or Incumbred in Title or Estate or the Trust a^d be any ways frustrated defeated or Molested but that they the s^d Thomas Tresse and William Fraser their heirs Ex^{rs} & Assigns Shall & will in all things faithfully discharge perform & Execute the Trust a^d according to the purport true intent and meaning thereof & the Declaracon hereby made touching the Same In Witness whereof the s^d Thomas Tresse & William Fraser have hereunto Set their hands and Seals the one & twentieth day of

December In the Year of our Lord one thousand Seven hundred
& twenty three.

“ Sealed and Delivered } “ in the Presence of } “ ROBERT HURN (?) “ ISA[AC] BROWNE	“ THOMAS TRESSE [SEAL] “ WILLIAM FRASER [SEAL] ”
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ENDORSEMENTS.

“ *Deed Trust*
 WM. FRASER & THOS. TRESSE
 the Baptist Ground

Deed in Trust for The Meeting house &
 Lott formerly Called The Keithean
 Meeting house and Lott.”

APPENDIX H.

(Page 33.)

ORIGIN OF THE PHILADELPHIA BAPTIST ASSOCIATION.

Morgan Edwards¹ has the following account of the origin of the Philadelphia Association :

“Frequent mention having been made in the foregoing sheets of the *association* of Philadelphia it may not be improper to say something of the origin,—nature,—and usefulness of it. The origin of it, under its present name and regulation, is ascertained by the following paragraph in the records of Pennepek p. 43 ———. ‘Before our general meeting held at Philadelphia in the 7th month, 1707, it was concluded by the several congregations of our judgment to make choice of some particular brethren such as they thought most capable in every congregation, and those to meet at the yearly meeting to consult about such things as were wanting in the church and set them in order ; and those brethren met at the said yearly meeting which began the 27th of the 7th month on the 7th day of the week, and agreed that the said meeting should be continued till the third day of the week following in the work, etc.’ The chosen brethren who met were from Pennepek, Middletown, Piscataqua, Cohansey, and Welshttract. This was the time of the association’s existence ; and five churches its constituents. Since, it has increased so as to contain 34 churches exclusive of those which have been detached to form another association. Before

¹ “Materials,” etc., p. 121.

that period, (Sept. 27, 1707) even from the first settlement of baptists about Delaware they had set up a general meeting for preaching, administering ordinances, etc. which meeting (as their then scattered state required) was held in different places. The first, on record, was at Salem in the month of May, 1688 when several were baptized and a deacon ordained. Penn. Rec. page 4, 5. This was about three months after Pennepek church was constituted; the next general meeting was held at Lower-dublin in the fall of the same year; the next at Philadelphia in March 1689; the fourth at Burlington in the summer following. Afterwards it shifted to Cohansey, Welshtrect, Middletown, and elsewhere. The people who lived in each of those places called it a *yearly meeting* because it came to them but once a year; but the ministers and others who attended in every place speak of it as a *quarterly meeting*, because (I suppose) in one place or another it was held four times within the compass of twelve or thirteen months. Some business was done at these meetings whereof see one example p. 99, but then it was done without the authority of a delegation. Thus they went on from 1688 to 1707 which was a period of about 19 years; but in the last mentioned year (Sep. 27) the general meeting which had been held at Philadelphia from 1689 was transformed into *An association of messengers authorized by their respective churches to meditate and execute designs of public good*; and has been continued in the same place ever since, one year excepted. The said general meeting (held in three other places) is called *yearly meeting* to this day. This is the state of matters now 1770. It was pretty much the same 56 years ago, as appears by a letter of Rev. Abel Morgan, addressed to the London ministers and dated Philadelphia, Aug. 12, 1714 'We now have for the better assisting one the other four general meetings; one at Welshtrect where all the pennsylvania churches resort in May; the other at Cohansey where Philadelphia assists; the third at Middletown where Philadelphia also assists; the fourth at Philadelphia in September where all do resort and where most of the public matters are settled by messengers from every particular church.' The general meeting of Middletown is moveable. No public

business is done at these three yearly meetings which makes some neglect them as *unmeaning assemblies*. The fourth, or association, is a meeting of business.

“From the origin of the association we proceed to the nature thereof. It has been before styled *a confederate body of delegates from the churches*; but it is to be observed that their delegation raises them no higher than an *advisory council*; it gives them no ecclesiastical legislature, nor jurisdiction, nor coercive power, nor anything else which may interfere with the rights of particular churches, or those of private judgment. Some motions were made in 1766 and afterwards which (if admitted one way) would have brought in by way of appeal matters that had been determined in particular churches; but an effectual opposition was made to the motions from an apprehension that as soon as the association starts from its present firm basis of an ADVISORY COUNCIL so soon will it become contemptible for want of power; or, having power, become tyrannical, as all assemblies of the kind have proved. Nay, the very word *appeal* has a caveat upon it in the records, lest the *judgment* or *advice* which the association give upon matters brought before them, by the mutual consent of churches or parties concerned, should be considered as decisive, or the acts of a superior judicature ———. The persons who form this association (as hinted before) are delegates or messengers from the churches. The choice falls generally on the ministers and elders or deacons. With them each church sends a letter addressed to the association containing the names of their messengers and an exact account of their church state, with a specification of what advice or help they want ———. The time when the association meet, is the Tuesday after the second Sunday in October. It continues commonly to the Thursday or Friday following. Then the messengers return with letters to their respective churches. These letters contain an exact account of the number of communicants in each church; the number baptized, restored by repentance, or otherwise added in the year: the number dead, excommunicated or otherwise lost; the opinion of the association upon queries brought into it; their advice relative to things whereof it was asked; the times when vacant

churches are to be supplied, and by whom ; with minutes of the transactions, etc. These letters have of late years been printed ——— The manner in which the association is conducted is as followeth. After divine service (a part of which is a discourse on some article in the *Century confession*) the moderator for the preceding year nominates a successor and a secretary ; these being approved and seated the letters to the association are called for and read, and the names of the messengers enrolled, which commonly finishes the business of the first day. The next (and each succeeding) day they meet at appointed hours, and after calling the roll over proceed to business. All matters are determined by majority of voices, except what are determined by scripture ; such things are never put to the decision of votes. All the messengers may freely speak to any matter in hand, and make replies and rejoinders, observing decorum and addressing themselves to the moderator. Nothing is put to vote till all have said what they chuse to offer. The business of the last sitting is to frame and sign the circular, and other public letters ; to appoint a preacher for next association, and his subject. It should be observed that each sitting and rising is attended with prayer by the moderator ———. Churches are received into this association by petitions, setting forth their desire to be admitted ; their faith and order, and willingness to conform to the rules of the associated body. A petition being read, and suffrage in its favor being obtained, the moderator declares that such a church is received ; in token of which he gives the messengers the right hand of fellowship, and bids them take their seats.

“The last thing proposed was to say something of the usefulness of this association. And the experience of 63 years hath shown it to be so considerable as to recommend such a combination of churches, were there no divine precept or precedent for it. I will mention some late instances (1) It hath made the baptists a respectable body of people in the eye of other societies and of the civil powers on this continent ———. The baptists of Montague pleaded a law of the province for their exemption from ministerial tax ; but the court would not hear

them till they showed their connection with a branch of the association of Philadelphia ———. Their brethren of Ashfield had 395 acres of land taken from them towards building a presbyterian meeting house and paying a presbyterian minister; they applied for help to the said branch of the association who have engaged the restoration of their property by laying their case before the king, if they cannot succeed with the assembly of Boston ———. Rev. John Davis upon settling in Maryland was much harrassed till the association espoused his cause; then he had peace, and is now esteemed in the neighborhood ———. The rev. David Thomas A. M. was roughly treated in Virginia by both mobs and magistrates; he applied to the court of Williamsburg for his qualifications in order to obtain the protection of the toleration act. The court would not know him. He then applied to the association of Philadelphia for advice; he had it, and returned, and is now under the protection of the Law ———. Rev. Noah Hammond of Longisland was treated by his neighbors as if he were no minister in the sense of the law; and consequently they noised it abroad that the marriages he performed were not legal, and that the issue would not be legitimate. This greatly disquieted him and the parties concerned; but upon the reception of him and his church into the association the clamor ceased (2) The said combination of churches has in a good measure remedied the pernicious effects of the *pruritus prædicandi* which rages so much in America. One of the first resolves is, ‘That no man shall be allowed to preach among the associated churches except he produce credentials of his being in communion with his church, and of their having called and licensed him to preach.’ Before this, vain and insufficient men would set themselves up to be preachers, and stroll about the country under the name of baptist ministers; also ministers degraded and excommunicated, who with their insufficiency and immorality brought disgrace on the very name of baptists (3) The said association has been very beneficial to the churches concerned in many other respects. Some have been supplied with money towards erecting places of worship; some to defend themselves against oppressors, as is now the case with

respect to the churches of Newengland, for whom a considerable sum is raised ; some to relieve their necessities, as in the case of the brethren of Konolowa who were driven from their habitations by the Indians ; Some are assisted with counsel and advice when in difficulties among themselves, as appears by the records of the association ; some with ministerial helps, whereof many instances appear in the yearly letters to the churches. Many other evidences of its utility might be produced. Of any ill effect attending it I have not known one instance ; neither have I heard any clamor against it except from the self-made preachers and degraded culprits before mentioned whose trade is almost ruined hereby, and who (like quack-doctors and pettyfogging lawyers) do more harm than good (4) But what I deem the chief advantage of this association (and indeed the spring of all the benefits before mentioned) is, that it introduces into the visible church what are called *joints and bands whereby the whole body is knit together and compacted for increase by that which every part supplieth*. And therefore it is (as hinted in the preface) that I am so anxious to render the said combination of baptist churches universal upon this continent. And should God give me success herein, as in the affair of the baptist college, I shall deem myself the happiest man on earth."

APPENDIX J.

(Page 39.)

HISTORY OF THE ORIGIN OF THE FIRST BAPTIST CHURCH.

Morgan Edwards¹ gives the following history of the First Baptist Church of Philadelphia :

“ This is the eighth church in order of constitution ; but in reality is within ten years as old as Pennepek. It is distinguished by the above name of the city where it exists ; and is considered as a center to all the associating churches. The place of worship is a neat brick building, 61 feet by 42, with pews and galleries, erected in 1762 at the charge of £2200. It stands near the center of the city on a lot of 303 feet by 44, having the burying-ground to the back, and a court to the front opening to Second street ; in one corner of which is the parsonage house. A part of said lot did belong to the Keithians ; the other part was given by John Holmes, subject to a debt of £100. The endowments of this church are considerable (1) a parsonage house, erected by Rev. Jenkin Jones at his own expence in part, and in part at the expence of John Swift who bequeathed £ 50 for that purpose (2) Three houses, the gift of William and Sarah Branson, now let for £90 a year (3) Three hundred pounds the gift of Sarah Smith (4) One hundred pounds the gift of Septimus Robison and his son (5) Two pounds ten shillings a year the gift of John Morgan (6) Seventy-eight pounds fifteen shillings the gift of Francis and Amy Pullin towards discharging the debt

¹ “ Materials,” etc., pp. 41-46.

of half the lot on which the meeting house stands (7) Thirty pounds the gift of Stephen Anthony towards discharging the debt contracted in building the meeting house. The minister has a right to £10 out of said houses; to the interest of one of the said three hundred; and to the parsonage house; the rest are either appropriated to the poor, or left to the disposal of the church. With the above helps the living is reputed worth £200 a year to the present minister, Rev. Morgan Edwards. The families belonging to the place are about 120, whereof 140¹ persons are baptized and in the communion of the church.

¹ Morgan Edwards, min., Isaac Jones, Esq., George Wescott and Samuel Davis, eld. Joshua Moore, Samuel Miles, Joseph Moulder, deac.; Samuel Ashmead, Esq., Rev. Ebenezer Kinnersley, John Perkins, John Standeland, Joseph Ingles, Samuel Burkilo, Thomas Byles, John Bazeley, Catherine Standeland, Mary Burkilo, Edith Priestley, Esther Ashmead, Elizabeth Byles, Sarah Bazeley, Elizabeth Shewell, Mary Morgan, Isaac Bellengee, Rebecca Williams, Mary Morris, Jennet Church, Esther Tommins, John Linnington, Sarah North, Mary Harris, William Powell, Mary Rush, Susanna Woodrow, Elenor Kester, Abraham Levering, Ann Levering, Catherine Morgan, Edward Middleton, Martha Coffin, Mary Thomas, Rachel Davis, Septimus Levering, Mary Levering, Elizabeth Church, Catherine Coughlin, Ann Barns, Joseph Watkins, Joanna Anthony, Frances Jones, Elizabeth Byles, Mary Bartholomew, Catherine Bartholomew, Benjamin Davis, Barnaby Barns, Jemima Timmerman, Susanna Morris, John Dickson, Samuel Jones, Mary Powell, Sarah Hellings, William Perkins, Esther Davis, Hannah Stakes, Andrew Edge, Joseph Williams, Mary Iden, Sarah Shewell, Sarah Gardner, Mary Wood, Sarah Edge, Frances Maglone, Susanna M'Laneghan, Hannah Swanson, Samuel Miles, John Mason, Nehemiah Davis, John Morgan, Grace Loyd, William Jenkins, Joseph Moulder, Sarah Moulder, Sarah Neaves, Elizabeth Holton, Thomas Shields, Ann Ruxby, Margaret Emmet, Rebecca Wilson, Charles Wilson, Abel Gibbon, Sarah Thomas, Martha Mason, James Hunter, Sarah Harper, Lydia Shields, Jonah Thomas, Mary Robinson, Mary Jones, Joan Thomas, Susanna Rose, John Rose, Hannah Drinker, Polydore and Nelly, Jacob Levering, William Harper, Sarah Powell, Elizabeth Shewell, Ann Bray, Thomas Fleeson, Samuel Olden, Elizabeth Morgan, Sarah Briding, George Ingles, Joseph Gilbert, John Stow, Rebecca Barger, Mary Richey, Judith Fulton, Evan Jenkins, Thomas Dungan, John Flintham, Samuel Woodbridge, Isaac Powell, Elizabeth Morris, Sarah Megetegen, Mathias Mairis, Margaret Levering, Susanna DeNyce, John Drinker, Enoch Morgan, Erasmus Kelly, Sarah Marsh, Mary Fox, Mary Rush, Mary Evans, Mary Powell, and Charles M'Donald.

“This was the state of Philadelphia in the year 1770. Their state in retrospect will lead us almost to the founding of the city. In the year 1686 one John Holms arrived and settled in the neighborhood: he was a man of property and learning; and therefore we find him in the magistracy of the place in 1691. He died judge of Salem court. In 1696 John Farmer and his wife arrived; they belonged to the church of Rev. Ansard Knollis, in London. In 1697 one Joseph Todd and Rebecca Woosencroft came to the same neighborhood, who belonged to a baptist church at Limmington in Hampshire whereof Reverend John Rumsey was pastor. The following year one William Silverstone, William Elton and wife, and Mary Shepherd were baptized by Rev. John Watts. These nine persons did, on the second Sunday in Dec., 1698, assemble at a house in Barbadoes lot, and did coalesce into a church for the communion of saints, having Rev. John Watts to their assistance. From that time to the year 1746 they increased, partly by emigrations from the old country, and partly by the occasional labors of rev. messieurs Elias Keach, Thomas Killingworth, John Watts, Samuel Jones, Evan Morgan, John Hart, Joseph Wood, Nathaniel Jenkins, Thomas Griffiths, Elisha Thomas, Enoch Morgan, John Burrows, Thomas Selby, Abel Morgan, George Eaglesfield, William Kinnersley, and others. From the beginning to the last mentioned time (1746) they had no settled minister among them though it was a period of 48 years. The first that might properly be called their own was Rev. Jenkin Jones; the rest belonging to other churches. They did indeed in 1723 choose George Eaglesfield to preach to them, contrary to the sense of the church of Pennepek; but in 1725 he left them and went to Middleton. About the year 1746 a question arose, whether Philadelphia was not a branch of Pennepek? and consequently, whether the latter had not a right to part of the legacies bestowed on the former? This indeed was a groundless question. But for fear the design of their benefactors should be perverted the church of Philadelphia did, May 15, 1746, formally incorporate, which had only been done implicitly

in December 16, 1698. The number of persons that did incorporate was 56. [Their names are given on p. 38.]

“The place where the church met at first was the corner of Secondstreet and Chesnutstreet known by the name of Barbadoes lot. The building was a store house; but when the Barbadoes company left the place the Baptists held their meetings there. So also did the Presbyterians, when either a baptist or a presbyterian minister happened to be in town; for as yet neither had any settled among them. But when Jedidiah Andrews came to the latter they in a manner drove the baptists away. Several letters passed between the two societies on the occasion, which are yet extant. There was also a deputation of three baptists appointed to remonstrate with the presbyterians for so unkind and rightless a conduct; but to no purpose. From that time forth the baptists held their worship at a place near the drawbridge known by the name of Anthony Morris’s brewhouse: Here they continued to meet to March 15, 1707 when, by invitation of the Keithians, they removed their worship to Secondstreet where they hold it to this day. The keithian meeting house was a small wooden building erected in 1692. This the baptists took down in 1731, and raised on the same spot a neat brick building, 42 feet by 30. This also was taken down in 1762 to make way for the present which hath been already described. But an accident in 1734 had like to have deprived the baptists of their valuable lot and house. Then one Thomas Peart died after having made a conveyance of the premises to the church of England. The vestry demanded possession. The baptists refused. A law suit commenced, which brought the matter to a hearing before the assembly. The episcopalians being discouraged offered to give up their claim for £50. The offer was accepted; and contention ceased. No other very remarkable event hath happened in this church except a division which took place in 1711 occasioned by the turbulent spirit of an Irish preacher that was among them, along with Mr. Burrows. His name was Thomas Selby. When he had formed a party he shut Mr. Burrows and his friends out, who thenceforth met at Mr. Burrow’s house in Chesnutstreet. This was the situation

of affairs when Mr. Abel Morgan arrived in 1711. But his presence soon healed the breach, and obliged Selby to quit the town, which he did in 1713 and went to Carolina; and there died the same year, but not before he had occasioned much disturbance —. 'The ministers which this church has had from the beginning to the year 1746 are mentioned above, and some of them have been already characterized. The rest will be mentioned in proper places.'

APPENDIX K.¹

(Page 46.)

A NARRATIVE OF THE ORDINATION OF THE REV. SAMUEL JONES, A.B.

JANUARY 2, 1763.

Published at the request of them who were present.

The solemnity began with prayer. Then was sung the 144 hymn, 2d book, of Dr. Watts. After that, the foregoing sermon was preached. When sermon was over, one of the three ministers, present, stood up and spoke to this effect :

When the Church of Jerusalem, “the mother of us all,” has chosen men to office, it is recorded, “That they set them before the apostles” to be ordained, by laying on of hands and “prayers.” We desire, therefore, that this church will set before us the man whom they have chosen to the ministry.

The regard which we pay to that sacred charge (“Lay hands suddenly on no man.”) obliges us to use caution. Sir, we would be certified of your call to preach.

The candidate presented a copy of his call, which was audibly read.

We would, also, see your license ; which may be to us a testimony of your good morals ; and of the approbation which your ministerial abilities have obtained.

¹ Unfortunately, the lower edges of some leaves have been slightly burned, destroying the last line on each of these pages. This accounts for the recurring stars. I owe the loan of this pamphlet to the courtesy of Mr. George Brooks, of Roxborough, Philadelphia, through Rev. T. P. Holloway, Pastor of the Lower Dublin (Pennepek) Baptist Church.

The license was presented, which was also read.

We would, likewise, be certified of your election to the ministry ; and recommendation to us for ordination.

The representative of the church, who stood by the candidate, delivered credentials of the said election, and recommendation, and retired. Those were read. And the said minister proceeded :

Hitherto your advances towards the ministry appear to have been regular and fair. But we are obliged * * * * Permit me therefore to ask, Do you, Sir, “willingly, and not by constraint ; out of “a ready mind and not for filthy lucre,” devote yourself to the sacred office ?

The candidate signified, that the ministry was, to him, a matter of free choice ; and that his view was not lucrative.

Do you believe that you are moved hereto by the Spirit of God, so, that a “ necessity is, thereby, laid on you to preach the Gospel, and that a wo will be to you if you preach it not ; for no man taketh this honour unto himself, but he that is called of God, as was Aaron ? ”

Which question, the candidate answered in the affirmative.

Do you take the Bible to be the word of God in such a sense as to hold yourself bound to believe all it declares ; to do all it requires of you, as a Christian ; and to abstain from all it forbids ? Do you consider that book as the only rule of faith and practice in matters of religion ; and as a sufficient rule ; so that there is no occasion * * * * of councils of any denominations, to supply its supposed defects ; or to be tests of right and wrong either in the credenda or agenda of the religion of Jesus ? Do you hold that book as your creed or confession of faith. And will you make it your directory, whether in preaching, administering ordinances, exercising government and discipline, propagating or defending the faith once delivered to the saints, or in performing any other branch of your function ?

The candidate intimated, that he owned the divine origin, the indispensable authority, and sufficiency of the Word of God ; and that it was his resolution to be directed by it, as a Christian, and as a minister.

Are you determined to make success in the ministry the object

of your constant and greatest solicitude? And in order to become successful, Will you use fervent prayer, and solicit your friends to pray for you, that a divine blessing may attend your labours; without which even a Paul, or an Apollos, or a Cephas, would be "nothing"? Will you "give yourself wholly" to the ministry; and avoid entangling yourself with the affairs * * * a livelihood is all you have a right to expect "by the gospel"? Will you apply yourself sedulously to "reading, studying, meditating," and other means of making your "improvement manifest to all, and of stirring up the gift that is in you?" Will you be "apt or forward to teach, or be instant in season and out of season" in preaching the word? Will you take care to be an example of piety and virtue to the people, and to practice what you shall preach? Will you "endure hardness" when your duty require it; and use meekness, and passiveness in cases of provocations and ingratitude, rather than forbear your endeavors to save the abusive, and them that are out of the way? Will you keep "under the body, and bring it to subjection," lest you dishonor the ministry by "spotting it with the flesh"; and destroy your usefulness in the sacred office? Will you strive to be zealous in the office? Will you, as far as honesty and consistency allow, make yourself "all things to all men; please all men in all things; and become the servant of all" that you may save the more? And, will you endeavor to maintain the proper character of a minister, which is, * * *

The candidate's answer amounted to an assurance, that all these things should be to him matters of solicitude and endeavours.

There is a confession of faith (adopted by the twenty-nine Baptist churches which annually associate at Philadelphia) wherewith you and we are well acquainted. We would know whether you receive that as a confession of your faith?

The candidate signified, that his sense of divine things was expressed therein; and that he received it as the only human system he approved.

We do not mean by our question, that you should be bound to that system; or any way abridged of the rights of private judgment; and liberty of speech; for that is an unhappiness

attending human establishments, in the kingdom of Christ; which establishments have put a stop to the reformation before it was perfected; and have made genius, learning, and industry the tools of parties, and dupes to men of like passions with ourselves; rather than means of discovering errors, and restoring primitive Christianity. Upon the whole, I see no reason why you should * * * * are well known to us, who were present at your examination in this College. What say you, my Reverend brethren?

They replied, That they were satisfied. Then the candidate was desired to kneel; and the three ministers laid their hands on him, and spoke to this effect.

In the name of the Lord Jesus. And, according to the practice of his apostles, and their contemporaries, We lay hands on you our brother; whereby you are ordained or constituted a PRESBYTER or MINISTER in the Church of Christ; and empowered to exercise every branch of the gospel ministry, whether ‘ordaining,’ ‘overseeing,’ ‘ruling,’ ‘preaching,’ ‘feeding the flock of Christ,’ ‘evangelizing,’ ‘baptising,’ ‘breaking bread,’ or whatever else belongs to the character . . . And, O thou Head of the church! . . . Vouchsafe, that what we now do on earth, may be approved and confirmed in heaven! . . . Look down favourably on this thy servant, who on his bended knees dedicates himself to thee, and the service of thy sanctuary! . . . Accept of his devoted self, and services! . . . Let this the laying on of our hands, which * * * * Be attended with a grant of all that he wants! . . . That we with him . . . And that thou hast promised to give towards fulfilling the ministry with honour and success! Even so, Lord Jesus. Amen.

Then the Rev. Isaac Eaton prayed to this effect.

O thou who art the “door of the church! who openeth and no man shutteth”! Open to this thy servant, who seeketh, with all good shepherds, to enter by thee into the sheepfold; and not to climb thereinto any other way! Thou that “clothest thy priests with salvation,” endow him with that ministry by which it hath “pleased thee to save them that believe”! Thou

who hast ascended on high to receive gifts for men, Bestow, by the laying on of the hands of the presbytery, all the gifts and graces which he, as a minister and a Christian, stands in need of! Make him a polished shaft in thine hand, that many, by his ministry, may be pricked in the heart with convictions of sin! And let the Lord God anoint him to heal the broken hearted. Add many seals to his ministry! And, at last, let him shine with those, who have turned many to righteousness. Amen!

O most high and mighty God! Permit us, we beseech thee, to repeat our requests in behalf of this thy servant, whom we, in the most solemn manner, set a part to the sacred office. Let our united supplications reach thine ear, Lord God of Sabbath! Indue him, we humbly pray thee, with the graces of thy Holy Spirit, and every necessary and important qualification; whereby he may become an able minister of the Gospel, and may rightly divide the word of truth! And now, by thine authority, we send him forth! Be thou the guide of his youth; and prepare him for the various vicissitudes through which he will have to pass! May his life be a series of benevolent and pious actions; and his labour attended with a blessing from on high! And, when thou shalt remove him from this transitory scene of things, may he be enabled to say, "I have fought a good fight; I have kept the faith; and receive the crown of righteousness, which thou, the righteous Judge, shalt give thy faithful servant at that day, through Jesus Christ our Lord. Amen."

Then the ministers withdrew their hands; and when the ordained person rose up, they saluted him, as follows:

We honour you, Sir, in the presence of all the people; and give you the right hand of fellowship as a token of brotherhood, and congratulation; and wish you success in your office; and an answer to those prayers which "two or three have heartily agreed, upon earth," to put up for you.

Then the Rev. Isaac Eaton went to the pulpit. And when the charge, hereunto annexed, was delivered; and the 128 hymn, 1st book, of Dr. Watts, was sung, he dismissed the assembly; who had shown uncommon attention, and pleasure, though they had been detained long; and though the weather was very severe.

APPENDIX L.

(Page 73.)

CHURCHES IN PHILADELPHIA.

(*“Christian Observer,”* 1854-55. Nos. 21 and 22.)

Prof. Thos. D. Mitchell, M.D., says :

“ The time is within the range of my recollection, when there were in all Philadelphia not more than two houses of worship, in the tenure of the *Baptist* denomination. By far the most ancient, is the one usually known as the place in which the First Baptist or Particular Baptist Church has held its religious services, for more than half a century. It is on or near to Second Street, and south of Arch or Mulberry Street, and consequently in pretty close proximity to the first Episcopal church ever planted in the city. When I was a boy, the entrance or passageway to the church edifice was by a large gate at the north end of the lot. The sanctuary was placed far enough west of the Second Street line to allow room for stores, from the rent of which the church derived a handsome revenue. Their entire front on Second Street was thus occupied, save the passageway of about twelve feet, already referred to. The church edifice was nearly square, having two large doors, one on the west, the other on the east side, near to the north line. Adjacent to these doors, were the stairs leading to the gallery, and between these was a range of elevated square pews. There was a broad aisle from east to west, in connection with the doors already named, and two aisles of less width leading to the south line of the building. The pews were nearly all square and uncomfortable. Those of my readers, who have seen

some of the old country churches in various parts of Pennsylvania, will detect a close resemblance.

“Very well do I remember to have heard the Rev. Dr. Rogers, (who was for many years Vice Provost of the University,) preach in the odd structure, of which we have given a sketch, when the congregation was a mere show of a worshipping assembly. The denomination was then, in fact, among the feeblest in the city, in respect of numbers, influence, intelligence, and effort. Indeed, judging as we too often do, from the actual condition of the society, for a long series of years, the inference might have been made, that it never could assume a more elevated position. There had been more to discourage, than to foster an educated ministry, not only in Philadelphia, but throughout the whole country, and hence, the denomination possessed very few ministers of learning, whose pulpit powers could attract a large auditory. The first obvious improvement came soon after the settlement of the Rev. Dr. Staughton in the ancient Philadelphia church, when the congregations swelled to such a size, as to make the house exceedingly uncomfortable. This was not a sudden effervescence, but a permanent growth, requiring such an alteration and enlargement of the edifice, as would meet the exigency. The lot reached, southward, several feet beyond the original edifice, to what was then called Fromberger’s court, but since known as La Grange Place, and in the enlargement, the vacant space on the south side was added to the pristine length, the width remaining as at first. The entire interior was changed, making the aisles two in number, to run north and south, with the pulpit at the south end, where also the door of entrance was placed. At a still later period, the pulpit was placed in the north end, where it still remains, the whole interior, in all respects, being constructed after the modern style.

“During the changes made in the edifice, the value of the Second street front became so great, as to induce the owners to abandon the gateway entrance from that street entirely, and to dispose of the ground; and now, the only passage-way of the first worshippers in that sanctuary, is covered with a brick house, devoted to commercial purposes.

“Some of the alterations referred to, were made after the resignation of Dr. Staughton ; but the vast increase in the worshipping assemblies during his early ministry there, made enlargement and interior improvements absolutely indispensable. The crowds that attended the ministrations of this eminent divine were not occasional and far between, but steady, and all the while augmenting. No pastor of any denomination in Philadelphia, retained so large a popularity, for so long a period of years. Many a time have I seen the enlarged house most uncomfortably packed, and many were compelled to go away for lack of room. The people came from every quarter of the city, and this laid the foundation for numerous places distant from the church edifice, where prayer meetings were held statedly, for many years. From these too, a favorable reaction went to the fountain head, and the overcrowding of the sanctuary was a necessary result. Doubtless, there are some who may read this notice, who remember well the Tuesday night meeting at Mrs. Bright’s, on Lombard, between Second and Third streets, and that in Carson’s School House, on Gaskill near Fourth Street. The sun-rise Sabbath meetings at Beasley’s, near to the Navy Yard, under the wide-spreading willow, and favored by the breezes from the Delaware, attracted hundreds to the preaching of the gospel, who, but for that device, had perhaps never listened to the herald of salvation. Often have I seen a great gathering at the latter place, which the benches could not accommodate, and yet the most perfect order prevailed, while the eloquent Staughton preached Christ and him crucified.

“The affectionate manner of Dr. S. had the effect of securing the attention and respect of the young, and from that class vast numbers were added to the 1st church, some of whom yet remain to honor the profession made early in youth. It is not to be wondered, that such a man was destined to revolutionize the Baptist denomination, not only in Pennsylvania, but throughout the Union. He was a man of education, an eloquent divine, a most agreeable companion, always instructive, ever ready to communicate. With qualifications like these, he was just the man to start into being the first theological school for his denomination in

America. He had been employed as a moral and classical instructor in Mrs. Rivardi's and Mrs. Walton's female seminaries, and in similar institutions, and his competency as a teacher was universally acknowledged. Who so fit to attempt to instruct pious young men in the elements of an English and classical education, while, at intervals, their minds were directed in the study of theology? The north-west corner of Filbert and Eighth streets, in Philadelphia, was the residence of Dr. Staughton, for a season, and there you might have seen Peck, and Welch, and Cone, and Somers, and Ashton, and Patterson.

“During Dr. Staughton's connection with the First Church, and for some years afterwards, the baptisms, which were then quite numerous, were performed in the Schuylkill, near to property owned by the Society, and kept for that purpose. I remember when it was a most delightful country spot, with fine large shade trees around it. A small house served the purpose of changing dress, and the whole seemed to be in far better keeping with the apostolical style, than the practice of recent times. There were no wharves there, and the din of business had not found its way to the consecrated place, and hundreds went thither to witness a scene that could not have attracted them under different circumstances. Then too, the old, tight laced members of the church would not have recognised any extent of dipping, as the *ordinance*, unless performed in such a place. . . . If it was not Jordan, they knew that it was the river Schuylkill, and that was enough, at least, in respect of quantity.”

APPENDIX M.

(Page 90.)

OPINIONS OF THE SUPREME COURT IN THE SPRUCE STREET TROUBLES.¹

Published in the "National Palladium and Freeman's Journal."

"PHILADELPHIA, Monday morning, February 4, 1828.

"CASE OF THE FIRST BAPTIST CHURCH OF PHILADELPHIA.

"SUPREME COURT—December Term, 1827.

"The case came up, on a rule, to show cause why the certificate of the Court to a Charter for the First Baptist Church of Philadelphia, should not be revoked.

"An application had been made to the Court by a minority, who had been excluded from the First Baptist Church of Philadelphia, for the allowance of the Judge to an act of Incorporation, under the Act of Assembly of April 6th, 1791. The church not having notice of the application, no objection was made at the time, and the Court gave its allowance. Before the Charter was signed by the Governor the counsel for the church, obtained information of its allowance, and the rule was granted by the Court to show cause why it should not be revoked.

"The case was argued on the 7th of January 1828, by the counsel on both sides, and the opinions of the Judges were given by Judge Houston and Judge Tod, as follows—Chief Justice

¹ These opinions are summarized in I "Hazard's Penna. Register," p. 75. They are reprinted in full from the newspapers.

Gibson concurring with the former, and Judge Rogers with the latter.

“C. J. INGERSOLL, J. R. INGERSOLL, and J. RANDALL,
“*Counsel for the Church.*

“H. BINNEY and C. CHAUNCEY, ESQs.,
“*For the applicants.*”

“Opinion of Judge Houston.

“By an Act of Assembly of this Commonwealth, the 6th of April, 1791, third Smith's Laws, it is provided that when any number of persons, citizens of this Commonwealth, are associated, or mean to associate for an *literary, charitable, or religious* purpose, and shall be desirous to acquire and enjoy the powers and immunities of a corporation or body politic in law, it shall and may be lawful for such persons to prepare an instrument in writing, therein specifying the objects, articles and conditions, and name, style or title under which they have associated, or mean to associate, and the same to exhibit and present to the Attorney General of the Commonwealth, for the time being, and so forth, and transmit it to the Judges of the Supreme Court, who are hereby required to peruse and examine the said instruments, and to transmit it with a certificate thereon endorsed, certifying also the opinion of the said Court, touching the *lawfulness* of the objects, articles, and conditions therein set forth and contained, unto the Governor of the Commonwealth, and if the Attorney General and said Courts shall certify their opinions to be that the objects, articles and conditions, in such instruments set forth and contained are lawful, *then* the said Governor (and not otherwise) shall transmit the same to the master of rolls with an order thereon endorsed, requiring him to enroll the same at the expense of the applicants, and upon the enrollment thereof the persons so associated or meaning to associate, shall, according to the objects, articles and conditions in the said instrument set forth and contained, become and be a corporation or body politic in law, and in fact to have continuance by the *name, style and title* in such instruments *provided and declared.*”

“ During the Sessions of this Court, certain persons, stating themselves to be associated for a religious purpose, prepared an instrument of writing, specifying certain objects, articles and conditions, and calling themselves the First Baptist Church of Philadelphia. This was exhibited first to the Attorney General, and then to this Court, and Mr. Attorney General and this Court certified the objects, articles and conditions therein set forth to be lawful, and said writing was transmitted to the Governor. After this, an application was made (accompanied by an affidavit stating certain facts) to this Court to rescind and annul their certificate.

“ The objections taken to this act of incorporation as they came on the hearing are, that a religious congregation existed in this city since 1742, [1746] called the Baptist Church of Philadelphia, and after a second Congregation was established, it was called the First Baptist Church of Philadelphia. That the persons wishing to be incorporated were members of this same congregation but are now separated from it, whether by voluntary secession or expulsion did not fully appear. That they now and for some time past assembled for worship at the Academy in Fourth Streets—That they are less than one-fourth of the members of the whole original congregation—That ever since their separation they have called themselves the First Baptist Congregation, and the worshippers at the Old Church deny their rights to this name—That the applicants for this Charter claim at least part of the funds which belonged to the congregation, while they were members of it. Their rights to these funds or any part of them is denied. The objection is not to their right, to be incorporated, but to the name, and especially to the word First in that name. I regret exceedingly the dissensions and disputes which have appeared before this Court among Congregations of Christians of more denominations than one. Since acts of incorporations have become common we must take cognizance so far as right of property, are concerned. I doubt our power to interfere in the case, at this time, and in this way. Except in a very singular case I doubt our power to interfere with the name assumed by any set of persons intending to be

incorporated. But it seems to me not necessary to give an opinion on either of these points now. The Acts of Assembly, the Constitution of 1776, and the present Constitution, have provided, 'That the rights, privileges and immunities and estates of religious societies and corporate bodies, shall remain ;' but in case of the dissolution of a religious society, or the division of one, there is yet neither enactments or decisions on the subject so far as I know. I certainly do not intend to give any intimation of opinion on the subject, whether a society holding property and which separates by consent, or without consent, and who differ as to the division of property which belonged to them while united can have a division or not. Whether an Act of Incorporation may render it easier to bring and to carry on a suit, or may become necessary in order to support a suit is not necessary now to be decided. I think it may be assumed, that if the people have no right to any of this property now, the act of incorporation, or the name by which the corporation is to be designated, will not add to their rights, though an act of incorporation may facilitate the remedy. Assuming this I will go no further than to say, we ought not in this summary way on motion to decide anything on the subject. The act vesting in this Court the power of imposing the duty of certifying as to the object, articles and conditions, would not seem to contemplate the investigation of rights. If it were possible that a name would vest a right, then who is entitled to that name becomes a matter of importance, and to be decided in fact, and law, and the decision ought to be in the usual way, not in the summary mode in which matters of practice are decided.

"The essential acts to obtain a charter of incorporation in this case, have been completed without objection. The objection when known, is either of no weight or of great importance—if the former we ought not to arrest the course of the charter, if the latter we ought to investigate it in another manner. I forbear to make any further remarks, wishing to say nothing from which any intimation of opinion on the matter in dispute can be collected.

“The grounds of decision in rejecting the application are stated above, and on these grounds exclusive of any opinion on the rights of the parties to the property claimed, which I have not even considered, I have come to the conclusion that we ought not to interfere at present.”

“Opinion of Judge Tod.

“I am far from saying or believing, that any deception has been intentionally practiced on the court. But I may say, that when the paper containing the articles of the charter, was presented for our allowance, I did not know that the applicants were but a very small minority—about one-seventh part only of the First Baptist Church of Philadelphia. I did not know that this small minority claimed as their own, the property of the church, and had actually given notice to the tenants to pay the rents to them. I did believe that the whole congregation were desirous to have the charter proposed.

“That the objects, articles and conditions set forth in it, had been approved of, and that the seven deacons constituted by it, trustees and officers for life, were *de facto* existing deacons and officers of the Church, not made so by us, but fairly elected by a majority. In short I for one had not the remotest suspicion that we were about to incorporate the last Baptist Church of Philadelphia, under the name of the First Baptist Church of Philadelphia. Had all the matters of fact appeared clearly to us at that time our approbation I think would not have been given.

“It has been conceded on all hands, and the whole agreement by the Counsel upon both sides has gone upon the supposition, that we are to decide now, as we ought to have decided upon a full knowledge of the facts, when the paper was before us for our signatures. My opinion is to revoke the allowance so unadvisedly given.

“A great trust, almost the power of legislation has been confided to us by the act of 1791. The interests appear to be immense, which depend upon the exercise of this authority. The objects, articles and conditions of any proposed corporation

ought *to be* lawful as well as *appear* to be so. The word “lawfulness” in the act to my apprehension includes the idea of fairness and justice in substance, rather than in language. And in this sense, the objects of this association are not in my opinion lawful. It is not lawful for a new company to seize upon the name of the oldest Baptist Church in the city. It is not lawful to attempt to incorporate themselves into a title to property not their own. It is not lawful to create an endless source of confusion litigation so wantonly, without one single pretext even of convenience that I am able to see.

“Much force of argument has been employed to show how childish and quarrelsome it is to be permitted to affect legal rights.—Now, to dispute about a name, as if a name could ever ¹ my apprehension there is some property in a name, even to individuals, more so to a corporation. Suppose it is a name only, shall we abolish all use of names by confounding them? I think there never was before two religious societies existing at the same time, in the same city, by the same name, granted by public authority. But it is not a name that is here to be taken from the old church. It is their description. It is equivalent to birthright. The word “First” is not a name, it implies a fact. To give it to the new church is untrue as well as unfair, and introduces confusion and jargon into common discourse as completely as it does unto legal rights. What seventeen men would have the face to ask the Legislature for a Charter to another Bank, under the name of the ‘Bank of North America.’

“But here it is evidently not intended to be a mere name. This new association even without any charter have begun by claiming the property of the old church, and giving formal notices to the tenants, that they the members of the new association are the proper landlords to whom the rents must be paid. It is clearly not the name which they are struggling for. They appear to use it as one of the means. They assume everything belonging to the old Church throughout. They give their secular officers the names of trustees, because as I take it the old church holds it property by trustees; a name for executive

[¹ This is not clear, but is reprinted exactly as published.]

officers, perhaps unusual in a charter but necessary to an unchartered congregation. And to make it next to impossible to unfasten the hold of these trustees upon the property, self-nominated, without any election that we hear of, they are created officers, and have all the temporal affairs, and the whole property of the Church placed in their hands for life, without reserving any power of removal, contrary I believe to all the former rules of every Baptist Church in Christendom. For I take it to be notorious that as respects church government the Baptist denomination of Christians are rigid independence, with the completest equality of rights among the members of each separate church.

“If there were nothing else in this case I dislike the example. There is in the Commonwealth much valuable and defenceless property in the same situation. Many of the oldest religious societies appear to have made it a point of conscience not to ask an incorporation by law. What on this occasion may have been attempted through mere discord, may in other cases be repeated for the mere sake of plunder.”

OPINIONS OF THE SUPREME COURT IN THE REHEARING BEFORE THE FULL BENCH.

*Published in the "United States Gazette," Saturday morning, April 4, 1829.
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“SUPREME COURT.

“The case of the First Baptist Church was argued before the Supreme Court of Pennsylvania, in March, 1828, when one seat was vacant, and the four judges were equally divided in opinion. The cause again came before the court at their late term. It was an application by the minority of the church, amounting to about 59, for a charter, assuming the name of the mother church. Against the assumption of this name, the majority, amounting to about 430, remonstrated. It appeared in the course of the evidence that the annual income of the church amounted to

\$3,300, or thereabouts. The subject was discussed with great learning and ability by the counsel, who exhausted research into the ecclesiastical and judicial subjects connected with the enquiry. After the argument, the Chief Justice observed that the opinions of the senior members of the court continued unchanged, and of course are equally divided ; and that it only remained for Judge Smith to deliver his opinion, who then pronounced the following opinion :

“ Judge Smith’s Opinion.

“ On the 15th day of December, 1827, a motion was made in this court for a rule to show cause, why the certificate of the Judges of the Supreme Court, on the application of Levi Garrett, John McLeod, and others, to a charter, as the First Baptist Church of Philadelphia, should not be vacated. The case has been twice argued, and the last argument has taken a very wide range indeed ; and although I most readily acknowledge the ability with which the case has been argued, on the part of the applicants, as well as on the part of those who oppose the granting of the charter, I must be permitted to say, that in my opinion it was not necessary to travel over so much ground in order to arrive at a correct decision of the case ; for the real merits of the question lie within a very narrow compass. It is truly, as the learned counsel for the applicants stated, a question of law ; which admits of an easy solution, if we do not lose sight of the real question. True, it is an important one ; and as such, I have approached and considered it, with all the attention in my power, and at length formed an opinion to the best of my understanding.

“ The reasons for my opinion, satisfactory at least to my mind, and which, I trust I can hereafter, if necessary, repeat, repose upon, and be responsible for, I will now proceed to state.

“ The certificate was granted, in pursuance of the directions of an act of the general assembly, passed on the 6th day of April, 1791, entitled, ‘ an act to confer on certain associations of the citizens of this commonwealth, the powers and immuni-

ties of corporations, or bodies politic in law.' By this act it is made lawful for any number of persons, citizens of this commonwealth, and who are associated, or mean to associate, for any religious purpose, and who may be desirous of enjoying the powers and immunities of a body politic in law, to prepare an instrument in writing, in which the objects, articles, conditions and *name*, style or title of the association, must be specified, and exhibit the same to the attorney general, who is to peruse and examine it; and if, on examination, the objects, articles and conditions, are in his opinion lawful, it is to be transmitted to the supreme court, with his certificate thereon endorsed. If the supreme court concur with the attorney general as to the lawfulness of the objects, articles and conditions, the instrument, with a certificate of the court thereon endorsed, testifying their opinion, is directed to be transmitted to the governor; who *then* only is to transmit the same to the roll's office, requiring it to be there enrolled; and upon the enrollment thereof, the persons associated, according to the objects, articles and conditions set forth in the instrument, became a body politic in law and fact, to have continuance by the name, style, and title in such instrument provided and declared.

"It is admitted that the association in question is for a religious purpose. The preliminary steps necessary to obtain a charter have been taken, for an instrument in writing, specifying the objects, articles and conditions, and name, style or title of the association, was exhibited to the attorney general, who has duly certified that in his opinion the objects, articles and conditions therein set forth and contained, are lawful. In this opinion the supreme court have concurred, and have endorsed their certificate on the instrument; but the enrollment required by the act, has not been made.

"It appears that for more than eighty-five years, a religious congregation has existed in the city of Philadelphia, called at first the Baptist Church of Philadelphia, and then, in the year 1802, about sixty-six years after the establishment of this church, it was called the *First Baptist Church*.—The Association whose charter is now before us, were formerly members of the First

Baptist Church, from which they have separated. They now worship at the Academy in Fourth Street, and call themselves also the first Baptist Church of Philadelphia. It is certainly not surprising that in so flourishing a country, and with so rapidly increasing a population, members of one church should separate, and form distinct congregations. This has frequently happened in the counties of this state, as well as this city; the right to separate is not denied to the applicants in the present case, and is indeed indisputable.

“The question then is, whether, under these circumstances, the certificate of this court, testifying their opinion of the lawfulness of the objects, articles and conditions, set forth in this instrument, should be revoked? Before I proceed further in the consideration of this subject, let me remark, that in regard to the business of charters, the act of assembly requires that the supreme court should give their opinion, whether the objects, articles and conditions set forth in the instrument of association, be lawful; *and that is all*. And that we are confined to this, is, I think, evident from what fell from the late chief justice, in 6th Sergeant and Rawle, 505, not particularly cited in the argument. There, in the case of St. Mary’s church, the justly venerated chief justice remarked that, ‘In this business of charters, the court acts under the grant of an extraordinary power, of a special nature, and confined to the cases described in the act of assembly.’ I admit that the authority vested in the Supreme court, by the above mentioned act, is important: or in the language of the able and ingenious counsel who concluded the argument, ‘a vast power’; but it cannot be said to be a dangerous authority, restricted as it is, to associations for literary, charitable and religious purposes.

“The reason for establishing the mode of creating corporations prescribed in this act, are stated in the preamble; and it cannot be doubted that the benefits anticipated by the legislature, have been realized in the operation of the law; but if it were otherwise, the power to remedy the evil is not lodged in this court. The alarm, however, which has been often expressed by some of our wisest and best men, in regard to the multiplica-

tion of corporations, and charter privileges, cannot extend to the increase of such associations as are contemplated in the act of 1791, the objects of which are essentially beneficial.

“The members of the original or old Baptist church, in whose behalf this rule has been granted, object to the charter on account of the small number of those who have associated together. But this objection cannot be sustained. The act of assembly does not require a thousand, a hundred, or fifty; or any particular number. The privilege is extended by the act to any number; and the answer to this objection is, that a number of persons according to the act, demand that the supreme court should comply with the requisitions of this law.

“A more plausible objection is this: The old church, denies the right of the applicants to the name, style or title of the ‘First Baptist Church of Philadelphia.’ “Upon consideration it does, however, appear to me, that there is more of feeling than of sound reason in this objection.—What real inconvenience can the original church sustain? Surely it cannot be pretended that the history of the congregation can be blotted out, or confounded by this assumption of a name on the part of the association. Can the original church suffer any detriment in its rights of whatever description by reason of this assumption? Unquestionably not. Can it affect the identity of the original congregation, or endanger their property? The Third section of the seventh article of our excellent constitution protects them effectually when it declares that the rights, privileges, immunities, and estates of religious societies shall remain: and hence I conclude, these to them invaluable rights, as well as their estates, cannot be taken away by any name in a charter, such as the one before us. Besides, it is not found in the transactions of society, that identity of names produces any confusion of right, nor can it be seriously apprehended in this case, that the association would in consequence of the corporate name of ‘The first Baptist Church of Philadelphia’ lay claim to anything which belongs to the old congregation. But if they should, we cannot now decide on it for the act of assembly does not contemplate, that this court should in this way, decide

claims or contested facts. We have no authority to do so in this stage of the business ; they must be tried and decided like all other facts by Jury. Let me here observe that their friend and brother did really place this case in a strong and striking view before the opponents of this charter—What, said he to them on the 28th of March, 1827, is the point in dispute? Is it the name? ‘Let them have it, and do you take it too, or take another. I would not care a fraction about it. Do they want your funds? This is a legal question, and may be brought before a legal tribunal by yourselves or them, as the case may be, or you may let them keep it if they have got it, and do without it. Neither the name, nor the money have anything to do with the salvation of your souls or the souls of your neighbors. In the meantime, while the controversy is going on, Satan will rejoice, religion will decline, and souls will be lost. Were it in my power, I would as soon as possible stay all proceedings, and quietly go on to save as many sinners as I could and make my people as good as possible. If you do this, God will help you with or without the money *or the name*. If he do not neither the one, or the other will do you any good.’ As a Christian, I must say, I could have wished, the advice here given, by a good and pious minister of the Gospel, had been followed, if it had, we would not have been engaged a whole week in hearing a controversy so painful to many and after all, perhaps satisfactory to very few. This epistle of their Rev. Brother Wayland, let me observe, contains sound legal doctrine, and it breathes the true spirit of the Christian religion, and, I regret, that the precepts which it endeavors to inculcate, were not followed in 1827, when it was written : nay, I regret that in 1825, the gentlemen composing the majority of the church, did not pursue in regard to their brethren, the minority, a similar course of conduct, perhaps it would have been infinitely better if they had done so, instead of which we find them, in 1825, deposing their Christian brethren from office, soon after, suspending them from the church privileges, and finally expelling them from the church and its rights altogether, and indeed but yesterday, we were told, within their hearing, that they deserved all this, because they

were mere devils. Such conduct to say the least of it, from Christian brethren, towards brethren of the same church, is not calculated to bring about a Christian reconciliation or to save the souls of sinners, at least not in my opinion.—But in relation to this opinion the sole question is, can this court pronounce the name, style and title of the first Baptist Church of Philadelphia set forth in the instrument, to be unlawful? for if lawful, the court are required to certify their opinion to that effect. The association have a right to choose a name for themselves, and there is nothing in the adoption of a name, which is borne by another, which infracts any known law. It neither deprives the other of his name, nor of anything else. I am therefore of opinion, that this objection is without foundation.

“At the close of the argument a point was made not mentioned before, that the fifth article in the charter was not lawful, nay that it is palpably flagrantly and frightfully unlawful, and I believe, it was even said that it would establish a papacy in this state. If I really thought so, I would be the last man to sanction such a charter, but it does not do so—let me approach this frightful monster and see what it is. A copy of the fifth article of the charter is as follows: ‘The secular affairs of said corporation shall devolve upon & be managed by deacons, John M’Leod, &c. naming the rest and their successors in office: who are declared a board of Trustees for that purpose, and shall at all times hereafter have full power and authority to manage, transact and dispose of all the estate and effects and temporal affairs of the church in the most judicious manner consistent with Christian obligation and according to the by-laws of the corporation.’ It provides that they shall elect their secretary and Treasurer, and make report of their doings to the church.

“In my opinion there is not the color of objection to any part of this article: or at least no objection which any other person than a member of the corporation can make. In the first place it provides that the secular affairs of said corporation shall devolve on, and be managed by the present deacons (naming them) and *their successors* in office, and they are declared a *board of Trustees* for that purpose, and shall at all times here-

after have power and authority to manage, transact and dispose of all the estate and effects and temporal affairs of the Church, in the most judicious manner, consistent with Christian obligation and the by-laws of the corporation. I shall not mention objections made to this article on account of what is not in it.—Where a religious society, or a charitable, or a literary one, applies for an act of incorporation, one reason for this is always, for the easier and better arrangement of its property; and this arrangement where the society is numerous is generally vested in a few of the members (who are sometimes named in the charter and sometimes not) and their *successors*. Those in whom the management is invested may hold the appointment for one year, two, three, five or more, or for life. They may be in different persons, or it may be requisite that they or some of them should be of a particular description, for example—The minister for the time being may always be one, or it may be requisite, that they should be communicants of the Church, or deacons, or elders—and all these are equally lawful articles in the Charter. And we cannot reject an application for a Charter, because the managers of the fund, by whatever name they may be called, are to be elected more frequently or less frequently than we would advise, nor because they may be chosen from among those who held pews, or must be from those in full communion—and if a religious society choose it to be so, it is lawful, that their minister or their elders or deacons, that those who are eminent and selected for piety and knowledge in ecclesiastical matters, should also be entrusted with the management of the funds. I am therefore of the opinion that the rule should be discharged.”

Judge Tod then declared the following opinion as containing the sentiments of himself and Judge Rogers.

Judge Tod's Opinion.

“ Much new evidence has been produced, and new arguments have been offered; by which I must say that my opinion is not changed but rather confirmed. Some notice of this additional matter appears to be indispensable. We are asked, if we can well retract our approbation solemnly given to the charter? I

would answer that to correct an error is not to retract our opinion. The usage had been to attend to this business of signing charters not in open court. It happened that the application in this case was made shortly after both the Judges who resided in the city had unfortunately been removed by death. We might all have known, and probably did know, of the First Baptist Church of Philadelphia, without knowing that a number of gentlemen, professing the Baptist faith, had presented a charter for allowance, the first article of which is, ‘This corporation shall be called and known by the name, style or title of “*The First Baptist Church of Philadelphia.*”’ When all those thus applying, without any exception, so far from being authorised by, or belonging to, the real existing, First Baptist Church of Philadelphia, were not aliens only but enemies to that church and had been so for years.

“Some matters doubtful before are no longer so. What was then assumed as an historical fact is now proved and admitted—The perfect equality of all the members of every Baptist church, and among the churches themselves the most entire independence of each other. Much new proof has been adduced as to the removal from office of the former deacons, and the expulsion from the church of them and their adherents.—On this head the rankest injustice is charged.—Were it admitted for a moment that the charge was made out by the proof, yet perhaps it might be asked what authority had we under the act of 1791, to try and punish these offenses? If there has been any violation of a legal right, the suffering party might have had a legal redress in *some* mode, and a trial by Jury. If there is no legal right in the case, but a matter of ecclesiastical discipline only, it might, I think, be asked of those gentlemen, who of their own free will have joined the Baptist Church, why they should decline what every Baptist by becoming such agrees to submit to, the judgment of his peers, in all church matters, without appeal to any power on earth?

“Even suppose the majority to have acted unjustly and the power of redress to be in us, yet we ought, in my opinion, to avoid, if possible, this sort of redress and this sort of punishment. I

would hardly consent to do anything against the First Baptist Church of Philadelphia, which might have even the appearance of degrading them from their style and title, and putting them to the hard necessity of giving up their old name and taking a new one, or else encounter the risk of subjugation to a self-nominated hierarchy, and a sort of revolution in the oldest Baptist Church in Pennsylvania, from democracy to oligarchy. In point of fact the injustice is not apparent to me from the evidence. It would seem that the majority has done no more than was required by their church rules, and by self-preservation: no more than is usually done in such cases in independent churches. The same power is exercised by all religious committees. They proceed in their own forms, and not in the forms of criminal law. There appears nothing very intolerant in a majority refusing to be harassed by endless broils and contentions, nor anything in the nature of liberty, inconsistent with a proper remedy against faction and disorder when productive of mischiefs otherwise incurable. In cases of much greater magnitude, and those of the highest importance, how far the majority is permitted to go in sustaining the rights and integrity of the whole body by necessary coercion, will appear evident from the law of the commonwealth which declares, ‘That if any person shall erect or form, or shall endeavor to erect or form any new and independent government within the boundaries of this commonwealth, or shall put up any notice written or printed, calling or requesting the people to meet together for the design or purpose of forming a new and independent government, and all who shall assemble themselves for that purpose shall be adjudged guilty of high treason.’ And so forth.

“At any rate, the majority must govern in Baptist Churches, or there is no government among them—equality among the members belonging to that faith is older than our present civil liberty or our constitutions—not a few of our civil rights have perhaps been derived, from the religious reformers. When it is insisted that the minority have their rights also, I agree most heartily to that, but I do not agree that the right to govern shall, by any means, be numbered among the rights of the

minority. The schism in question appears to have arisen out of a mere squabble for power. The minority once offered in effect to aid [end?] the war if the new deacons would resign their post; this offer was evaded, they say, and on this point I incline to agree with the minority that there was an evasion, but that is immaterial to the question before us. Thus five or six gentlemen, respectable and estimable men no doubt, for a long time leaders and officers in the First Baptist Church, but who by the fundamental laws of the society held their offices only during the mere will and pleasure of the majority, become indignant because the majority in the exercise of their lawful power had elected additional deacons with co-ordinate authority. If there were other causes of dissension, they have not been specified. The Baptist association meet to settle the dispute. They decide nothing, nor had they power to decide. They recommend a mode of compromise and express an opinion, as I understand it, unequivocally favorable to the minority, but which opinion is admitted not to be binding upon the majority any further than they think fit to be bound. The minority persist, and the church persists. The old officers are joined by the one-seventh part or one-sixth part of the congregation. The church then went on with quite as much slowness, in my opinion, and with quite as much regard to all the forms and substance of justice, as is usual in such contests, to put the only end which probably could be put to the whole disturbance by expelling the malcontents. The minority thus expelled, assume the appearance of the existing visible church. They propose a charter in name of the church, but in effect to themselves by investing their leaders as officers with very large powers. This is done without notice to the other side, of their intentions, or notice to us of the uncommon circumstances of the case. The existing church unanimously rejects and abhors this charter of incorporation. Our approbation thus obtained not having been conclusively acted upon, may yet be annulled, and in my opinion ought to be annulled. But as the court thinks differently, I shall do what in my apprehension these applicants have not done, most readily submit to the majority.

“The chief justice then made some desultory remarks by way of advice to the majority, in which he recommended to them to grant to the minority their share of the property, which was clearly the only matter in dispute. The cause of religion, he said, had nothing to do with the controversy. We did not understand the chief justice, as he has been reported, to say that there was any legal writ or process by which the property of the church could be divided; or that the majority of the church could be compelled to make partition; but that he recommended this course as a fair and equitable mode of settling the controversy.

“J. Randall, J. R. Ingersoll, and C. J. Ingersoll, for the majority; Charles Chauncey and Horace Binney for the minority.”

[Mr. J. F. Hagen kindly compared the above report with the full report of the case in 3 Hazard's “*Pennsylvania Register*,” page 225, and found it correct.]

APPENDIX N.

(Page 100.)

THE BAPTISTERION.¹

“ Some places are famous in history for having been the baptisterions of the ancients, as Jordan, Enon and Bethabara in Palestine ; Swale, Gwenie, etc., in England, particularly Swale which St. Austin is said to have consecrated and therein to have baptized 10,000 in the depth of winter about the year 595. And why should not Schuylkill be mentioned with Jordan, Swale and Gwenie, seeing there is a like reason for it, especially that part delineated in the frontispiece? In this river I have baptized many. My predecessor, Rev. J. Jones, etc., had done the same before me. Nay, a late clergyman of the Church of England was wont to make this river his baptisterion. The part above referred to is about a mile and a half out of Philadelphia ; and is not only convenient for the celebration of baptism, but most delightful for rural sceneries. Hither the towns people in summer resort for recreation and entertainment. To this river hath Francis Hopkinson, Esq., led his bards and literati to sweep their lyres and meditate on justice and religion. Round said spot are large oak, affording fine shade. Underfoot, is a green, variegated with wild flowers and aromatic herbs. Just by was lately erected a house for dressing and undressing, and for the use of the *proseuches* of the ancients. Act. xvi, 13 ; it is divided into two rooms by a hanging partition, and so contrived that when the partition is lifted up and the doors opened, and the folding shutter in the front let down, that it resembles an

¹ Morgan Edwards' "Materials," p. 129.

alcove, facing a prospect of land, wood, water, rocks, hills, boats, etc. In the midst of this spot is a large stone rising about three feet above ground, round which I have often seen the people (in imitation of Christ, *Luk. iii, 21*) kneel to pray after baptism had been administered. The top is made by level by art, and steps hewn to ascend on the top stands the minister to preach to the people who resort thither to see baptism performed; and a multitude of hearers he commonly has. I have once reckoned there 32 carriages, and have often seen present from 100 to 1000 people, all behaving much better than in some other places. With these exercises of religion and the delightfulness of the place many confess to have had such feelings as the disciples when they said, *Lord, it is good for us to be here! Let us here erect tabernacles!* By way of conclusion to this appendix I will add the hymn that is wont to be sung in this place upon the occasions before named, with some additions to accommodate it to *Helmsley-tune*; if it be sung to the old tune, the additions (in crochets) must be omitted, and two verses put together.

“SCHUYLKILL HYMN.

“Jesus master O discover
Pleasure in us, now we stand
On this bank of Schuylkill river,
To obey thy great command.
(*Pleasure in us, pleasure in us, pleasure in us,
Who obey thy great command.*)

“Make this stream, like Jordan, blessed.
Leoprous Naamans enter in.
*Rise, saith Jesus, be baptized,
And you wash away your sin.*
(*Be baptized, be baptized, be baptized,
And you wash away your sin.*)

“Here the world and flesh and devil
We do solemnly renounce;
Here we vow to cease from evil;
And a life to God announce.
(*Cease from evil, cease from evil, cease from evil,
And a life to God announce.*)

“Of our vows this stone’s a token
*Stone of witness,*¹ bear record
 ‘Gainst us, if our vows be broken
 Or if we forsake the Lord.
 (*Solemn vowing, solemn vowing, solemn vowing,*
Stone of witness, bear record.)

“Help us, thou baptized Jesus!
 What we vowed to fulfil.
 Of our fears of failing ease us,
 Form and mould us to thy will.
 (*Help us Jesus, help us Jesus, help us Jesus,*
What we vowed to fulfil.)

“Hence we go our way rejoicing
 Conscious of our pleasing God,
 Following Jesus still proposing
 In the paths his feet have trod.
 (*Go rejoicing, go rejoicing, go rejoicing,*
Conscious of our pleasing God.)”

APPENDIX O.

(On account of the great length of the Branson deed, it is omitted.)

¹ And Joshua . . . took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, “Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God.”—*Joshua* xxiv: 26, 27.

APPENDIX P.

(Page 91.)

As two or three friends to whom I have submitted the proof sheets of this portion of my address seem to think it is not so clear and explicit as it ought to be in reference to the action of this Council, I have thought it proper to add the following facts :

In 1825 two Councils were called, the first by our church and the second by the members who had been excluded.

I. The senior deacons had called in question the legality of the election of the junior deacons. On August 14, 1825, the church called a Council of thirteen ministers to consider this question. The Council consisted of Revs. Wm. Ballantine, John Bryce, Joseph Maylin, J. Patterson, John C. Harrison, ——— Kitts, Joseph Kennard, Charles J. Hopkins, J. Sisty, John Hewson, ——— Le Hurey, Thomas Fleeson, and Samuel Huggens.

This Council, while disclaiming all intention of touching upon the existing differences in the church, pronounced the election of the junior deacons to have been in accordance with Baptist usages. Two members of the Council (Kitts and Kennard) declined to vote ; the other eleven voted in favor of the legality of the election and ordained the junior deacons the same day.

II. At the business meeting on October 3, 1825, a letter addressed to the " Members of the First Baptist Church meeting to transact the business thereof," was directed to be returned unopened to the author or authors thereof, because it was not addressed to the church as such. The contents of this letter seem, however, to have been known by rumor, for the church cited Silas W. Sexton (the only senior deacon who had not been

excluded) to "answer such questions as may be proposed to him," since as the preamble states it was believed that he and others had called a Council of ministers to consider the matters at issue.

This letter, it would seem, was a notice to the church that the Council would meet on October 6th, and asked that they be represented. Whether three days were "due notice" the reader must judge. The asserted want of orthodoxy has already been considered in the Historical Address, page 87 *et seqq.*

The next stated meeting of the church was to be held November 7, 1825.

On October 31, 1825, the junior deacons received the following paper, which I quote from a pamphlet issued by the church in 1825, and addressed to the Baptist Churches adhering "to the Confession of Faith, adopted by the Philadelphia Baptist Association, September 25, 1742." The original paper I found in our archives:

"PHILADELPHIA, 6th Oct. 1825.

"Letters being addressed to several ministering brethren of the Philadelphia Baptist Association, and to a number of ministering brethren of the neighbouring Associations, signed by five of the deacons of the particular Baptist Church, commonly called the First Baptist Church of Philadelphia, with a view to sit in Council.

"The brethren invited, convened at the house of Joseph S. Walter at 2 o'clock, and proceeded to business. Present, Revs. Williams Parkinson, Spencer H. Cone, Daniel Dodge, James McLaughlin, Stephens W. Wolford, Daniel D. Lewis, Thomas B. Montayne, Joseph Mathias, S. Smith, W. E. Ashton, J. H. Kennard, and H. G. Jones.

"Rev. Wm. Parkinson was called to the chair, and H. G. Jones appointed Secretary.

"The aggrieved members read a letter, from which it appeared, that due notice [*vide supra*] had been given to the acting majority of the church, of the intention of the aggrieved, to call a council which proved abortive, owing to a refusal of the majority to agree to the same.

"The party aggrieved were then requested to state their grievances, which was fully done, by a minute written detail, read by Brother Joseph S. Walter.

"A second written detail, containing numerous references to

the minutes and proceedings of the First Baptist Church, was read by Brother Silas W. Sexton.

“Whereupon, the council, after mature deliberation, unanimously agreed upon the following resolutions :

“*Resolved*, That having heard the allegations as stated, and distinctly proved, by the aggrieved part of the church, it appeared incontrovertible that the acting majority of the particular Baptist Church, commonly called the First Baptist Church in Philadelphia, have departed from some of the important principles in our confession of faith.

“*Resolved*, That the council do consider the aggrieved members as the legitimate church, and entitled to all the property, rights, and immunities of the particular Baptist Church in Philadelphia.

“*Resolved*, That a letter be written and signed by the members of the Council, addressed to the acting majority of the church, recommending them to choose six members of the Baptist denomination to sit in Council, reserving to the aggrieved the right also of choosing six. The twelve, when met to choose an umpire, before whom all matters in controversy may be exhibited and settled.

“*Resolved*, That should the acting majority of said church refuse to accede to the peaceful measures recommended by the Council, and continue to exercise themselves by might, then, and in that case, we recommend the aggrieved brethren, whose case was represented by George Ingles, John McLeod, Hugh Gourley, Levi Garrett, and Joseph S. Walter, to publish and declare to all people that they, the said aggrieved, under the advice of the Council, above mentioned, are the legitimate church.

“(Signed)

WILLIAM PARKINSON, *Chairman*.

H. G. JONES, *Secretary*.

James McLaughlin,	Daniel D. Lewis,
Thomas B. Montayne,	Spencer H. Cone,
Stephens W. Wolford,	Daniel Dodge,
William E. Ashton,	Joseph Mathias,
Joseph H. Kennard,	Samuel Smith.”

The same paper was received by the church and read November 3d. The congregation, “at a large meeting,” held November 6, 1825, passed resolutions supporting the action of the church. A long letter was written to Dr. Brantly November 4th, reciting all the facts in the case, so that he could judge

whether he ought to accept the call. On December 7, 1825, his acceptance was read. In this letter they say :

“It is scarcely necessary for us to add that we have adopted no new Confession of Faith, but that we hold the one we ever have and desire no other.”

The action of the Council was referred to a committee, who prepared a report, which was ordered to be printed, and is the pamphlet above referred to.

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